CAB-CONTROL

AT THE PHILOKALIAN FATHERS

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Quasi[1]-PhD Thesis

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[1] **It means that the present work has been written observing all the formal rule of a PhD thesis, but it has never been submitted to a supervision or to an approval by a university.**

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Abbreviations and Acronyms

ABA - Applied Behavioral Analysis

CAB-Control – Cognition, Affect, and Behavior Control

PFs – Philokalian Fathers

TCAQ – Thought Control Ability Questionnaire

TCQ – Thought Control Questionnaire

CBT - Cognitive Behavioral Therapy

BA - Behavioral Activation

ACT - Acceptance and Commitment Therapy

MBCT - Mindfulness-Based Cognitive Therapy

DBT - Dialectic Behavior Therapy

Cogweb – cognitive web

TOMW – Theory of Mind Wandering

(o. n.) – Our Note

1. General Introduction

We have been inspired with the central idea of the present thesis after more than a decade of translating the works of Father Dumitru Stăniloae, from the Romanian language in the English language, both his author works and his huge translation work, from the Greek language into the Romanian language, materialized in *The Romanian Philokalia*, a work in twelve volumes and containing 5838 pages. The authors comprised in *The Romanian Philokalia* ranged for a millennium of time, between c. 345 A.D. – c. 1359 A.D. (roughly 994 years).

In our research we are going to use the manuscripts in English of the already translated first ten volumes of *The Romanian Philokalia*, and also, for scientifical correctness, we are going to use ten volumes of six authors works belonging to Stăniloae, because Stăniloae was a major innovator in his reflexive religious philosophical system and he often nuanced or even changed the paradigms of the Philokalia Fathers'[1] doctrine.

The Philokalian writings, as also almost all the Christian religious writings, as we have ascertained during our readings, are full with advices on how one must fight her/his evil thoughts and about the way one could do that, and these writings contain detailed descriptions on moral values called virtues and on good and on evil deeds one could do during her/his live. We have intuited that such advices, or recommendation, are not only of theological or philosophical nature, but, at least due to their object, they should have a psychological content as well. And an argument in favor of our intuition was the fact that the PFs did not simply ascertained the existence of the studies processes, and they di not simply evaluate those processes from theological or philosophical perspectives, but they adopted a proactive approach and they developed specific terminology and specific intervention techniques. As the reader is going to

[1] In continuation we are going to use the abbreviation: PF.

find out, the PFs' preoccupations ranged from controlling their bodies up to institute a tight control upon their cognitive processes and behavioral manifestations.

We have fought an uphill battle in searching for the most appropriate title for our thesis, one aimed to express the core idea of our research and, after quite a long time of intense hesitations, we have come across this title: *The CAB-Control at the Philokalian Fathers*. Our hesitations were due also to the sensitiveness of the term *control*, but in our opinion the whole PFs' undertaking was that of bringing their own cognitive, affective, and behavioral processes under a tight control. We kindly signal to the reader the fact that in the English language the abbreviation *CAB* can constitute actually an acronym.

We do not intend in our thesis to validate the psychological-in-nature assertions of the PFs as they recorded them in their writings, but our main goal is that of identifying and bringing arguments in favor of their psychological content that can be further researched and valuated. In this perspective, our intent it to throw knowledge-bridges between the current psychological research and the content of the Philokalian writings that, in our opinion, it is a treasure trove of psychological recorded observations made by the PFs on cognitive and affective processes and on the way those processes are present and determining the displayed behaviors. This fact determined us to formulate our main research hypothesis, namely that the writing of the PFs contain a relatively rich psychological substance for psychological research. In doing so, we are going to intent to preserve a neutral character of our thesis from theological perspective, namely our work thesis is going to be in psychology, and not in theology. Consequently, our thesis doesn't aim to be a work on Christian apologetics.

In order to proceed to our research, we have formulated as a first research-question whether the PFs writings could constitute archival material for psychological research. Such a

research-question raised other derived research-questions related to the constancy of the psychological naturalistic observations recorded by the PFs, and whether there can be established communications lined between psychology and the Philokalian writings from the perspective of the CAB-control.

Our research questions led us to formulate our main hypothesis, and our previous readings form *The Romanian Philokalia*, determined us to intuit five derived research-hypotheses, the first one being that the naturalistic observations recorded by the PF will present strong similarities, and that, and the fact that such similarities cover the timespan of a millennium, could be an argument in favor of their scientific validation. During a thousand years the sociolect – logos, pathos, ethos – evolved and the relative progress of the knowledge could have determined sharp differences between the assertions made by diverse PFs in their writings. As the reader is going to ascertain, there actually were no noticeable differences or contradictions between the PFs; on the opposite, the PFs recorded in their writings very similar experienced. An argument that has to be considered is also the conservative tendency of the Christian doctrine and the fact that this conservatism was manifested in the knowledge provided to the new disciples who started their practice in CAB-control based on relatively the same grounds. We are not going to explore this research direction in our thesis, because, as we have affirmed, we aim to only signal the psychological content of the PFs writings and not to valuate or validate them in any way.

Another aspect intuited by us and on the ground of which we have formulated our second derived research-hypothesis, it is that the recommendations and the techniques elaborated by the PFs on CAB-control could be seen in strong interrelations among themselves, so that they can constitute a matrix of elements which to be applied for achieving CAB-control. In our readings,

we have been constantly ascertaining the fact that speaking about certain aspect of CAB-control involved, actually, exploring all the connections with other related aspects, and we have intuited the coherence among the diverse approaches on CAB-control. In our opinion, we think that we could call such a way of speaking about the diverse elements as an anaphorical approach, namely each element is analyzed from the perspectives of its connections with all the other elements from the CAB-control matrix.

The PFs explored and recorded their naturalistic observations on cognition, on affect, and of behavior, and they attempted to formulate and apply techniques in order one to reach the ideal of behavior as formulated by the PFs in their description of the virtues as desirable behaviors, but not without controlling one's own thoughts and feelings so that the inward part of the human being to be controlled as well, because, in the PFs doctrine, the evil thoughts and the evil feelings constituted sins too. This approach on the PFs on CAB-control as a wholistic undertaking, it suggested us our third derived research-hypothesis proposing that the PFs used a cognitive-behavioral approach on CAB-control.

From intuiting the cognitive-behavioral approach on CAB-control as adopted and practiced by the PFs, we have come across our fourth derived research-hypothesis, proposing that despite the fact that the PFs operated a sharp division between body and soul, they actually had a wholistic approach on the human being as a body-and-soul unit, when it came about CAB-control.

The diverse techniques recommended by the PFs in order to fight away the unwanted-intrusive thoughts, or to control unwanted mood and emotions, employed the manual work, the fasting, the group influence etc. This ascertainment led us to intuit our fifth derived research-hypothesis, proposing that there could be ascertained similarities with psychological therapies

involving physical activities, diets, and group-therapies, so that the modern approach could identify and further develop as conditioning tools some of the elements contained by the naturalistic observations recorded in their writings by the PFs.

As consequence to the mentioned main research-hypothesis and derived research-hypothesis, we are going to use the tools of the psychology and of the social-psychology, and our intention is not to explore the writing of the PFs from the perspective of the neuroscience but we will only use the neuroscience's means when unavoidable for formulating and upholding our ascertainments.

In our research we are going to use the qualitative research and, in this regard, the general perspective is going to consists of open-ended research, capable to adapt itself to the new aspects ascertained as they appear, so that the scientifical correctness to exclude any bias. We are going to select relatively numerous samples covering all the fort ten volume of *The Romanian Philokalia* and some of the author works of Father Stăniloae, so that our ascertainments and conclusions to be upheld by a feasible number of similar contents. In order to match the nature of the research-material we have chosen to undertake archival-research on the PFs reckoned as records of self-reported experience and records of naturalistic observations made by them.

We have designed our research as a following the thread constituted of: cognitive processes: sensations – perceptions – memories acquisitions – memories retrieval – thinking process – decision making; affect: mood and emotions; behavior: desirable behaviors and maladaptive behaviors, and the way of modifying the behavior by using elements of brainwashing and of weapons of influence.

In the *Literature Review* we are going to focus our research on the most recent scientific papers treating upon the aspects which are interested in. In order to do that we are going to

divide our research-object in: cognition-control, affect-control, and behavior-control. Relatedly to the cognitive-processes, there are going to be of interest to our research the scientific papers on controlling the milieu in order to control the stimuli, so that the superior cognitive-processes as thinking and making decision not to process unwanted-intrusive thoughts. A controlled environment does not contain unwanted stimuli, so the perceptions, the memories-acquirement, and the memory-retrieval processes will not have unwanted processing-material.

We have ascertained that the broadest scientifical research has been conducted upon thought-control. Diverse scientists conducted several experiments intended to validate diverse thought-control strategies, from thought-repression, thought-suppression, to thought-distraction, most of them turning out similar conclusions, despite some of the researches using slightly different terminology. Some researches emphasized the ironical-process as accompanying and influencing the thought-suppression strategies. There have been formulated conclusion on the counterproductive effects of the thought-suppression strategy, some of the papers indicating it as possibly enhancing the already-existing psychopathological symptoms.

Some of the specific population implied in psychological experiments presented superior abilities in controlling their thoughts, especially in low-anxious individuals, but some researchers argued that, actually, the stress felt by such low-anxious individuals is not really lower, but they are not aware of that stress, so that that was actually about what some researchers called as "perceived-control". An important researched aspect, as described by the scientific literature reviewed by us, it has been the cognitive load applied when attempting to control one's thoughts, one that could determine the occurrence and manifestation of the ironical-process related to thought-suppression.

On research-purposes, we have chosen to study the affect-control as dichotomized in its two main components: mood and emotion, emphasizing the fact that their too can be elicited by unwanted-intrusive stimuli, so that by controlling the sources triggering the affect and the emotion can lead one to achieve control over mood and emotion. Despite choosing to treat upon them as separated study-material, we are still going to show their interrelation with one another and with the cognitive processes and with the displayed behaviors.

The third part which we are going to group our *Literature Review* in, it is going to be that of the behavior-control, and in this direction, we are going to study the previous researches on traditional-approaches on behavior-control, behavior-modification approach, and third-wave behavior-therapies, as also some aspects of the behaviors targeted by diverse cults.

We have met during our *Literature Review* some psychological-constructs which haven't matched our cognition-affect-behavior trichotomy, so we are going to treat them in a special subchapter, including sections on: brainwashing and weapons of influence.

After concluding our *Literature Review*, we are going to present our methodological assumptions as derives from the latest published books on methodology, in order to establish the way which our research is going to proceed in. After presenting the methodological assumption we are going to composed an *Equivalences Matrix* in order to provide the psychologists – and also the theologians – with an easy access to the terminological paradigms used by the two domains; psychology and theology, so that the reader not to be forced to undertake interdomains intra-linguistic-translation.

The core of our thesis is going to be a *corpus study* on the way the PFs conceived, applied, experienced, and recorded their observation on CAB-control, in their writings. The *corpus study* is going to generally follow the cognition-affect-behavior trichotomy, having as

main proceeding the identification, the taxonomizing of the psychological aspects identified in the PFs' writing on CAB-control. We are reiterating here the fact that we do not aim to validate the PFs' assertions on CAB-control, but we only want to signal the existence of such a researchable content to researches in psychology.

We are concluding our general introduction by affirming that our thesis aims to constitute an invitation addressed to researchers in psychology to come and ascertain the richness of archival-records on self-reported experiences and on naturalistic observations undertook and written down by the Philokalian Fathers.

2. Literature Review on CAB[1]-Control

2.1. Introduction

Our long period of time in which we have been translating the works of Father Professor Dumitru Stăniloae has made us to ascertain the very extended preoccupation the Philokalian Fathers (PFs) had with the control they sought upon cognition, affect, and behavior (CAB-control). And that has inspired us the idea of approaching the Philokalian texts from the perspective and with the research apparatus the contemporary psychology has.

The purpose of the literature review is multiple. In the first place we try to contour the state of the matter on CAB-control, as analyzed in the works published in the last ten years, though we have studied also some works published earlier, in order to argue the long-lasting preoccupations – and this is the second study direction - the psychology has been having with the CAB-control, ever since psychology has been founded. The third direction in which our research aims to develop by studying the available scientifical literature it will be materialized in a separate chapter in which we are going to propose an Equivalences Matrix containing the equivalent or at least similar psychological and theological terms, so that the further researches could be spared of the effort needed to throw communication bridges between psychology's terminology and theology's terminology.

Our research in this chapter will review the scientific literature on cognition, on affect as emotion and mood, and on behavior. As we have ascertained the fact that diverse scientists used unidentical paradigms attached to some psychological terms, in the following we are going to

[1] As a personal contribution, as far as we are aware of, we are the first to propose this acronym: CAB-control, covering under its paradigm the wholistic approach on cognition, affect, and behavior, and opening the bidirectional approach of control: from cognition to control behavior and also from behavior to control cognition.

make some specific statements on the used terms, and on occasion we are going to comparatively analyze the differing views belonging to diverse researchers.

The way we have chosen to structure the literature review led us to conceive a scaffolding composed of three subchapters: cognition, affect, and behavior, all of them treated from the standing point of control strategies applied to them.

2.2. Cognition Control

The wide majority of the previous researches treated mainly upon the thought as element of cognition, and some of them have broadened their views also on the processes of acquiring and retrieving memories. We are going to try to expand our research on all cognition's elements, starting with the acquisition of the stimuli through senses, from the milieu (Taylor, 2006: 89). We are also going to use the term "thought" only for naming the product of the thinking process, so that we are not going to use the terms thinking and thought interchangeably, neither are we going to use the word "thought" as part participle of the verb "to think" – in order to avoid confusion.

2.2.1. Controlling the Environment in the Attempt of Controlling the Stimuli

Diverse researchers treated upon the control of the environment as means of controlling the intake of information through stimuli. Consequently, controlling the environment will lead to controlling the information the human person takes from the surrounding reality experienced through senses. A controlled environment will provide a range of control over sensations seen as "raw data of experience" (Bruno, 2002: 46), and over perceptions as "organized experience" (Bruno, 2002: 46). A controlled environment provides also the means of acquiring only memories of a controlled nature, and also for avoiding the stimuli which could trigger the

retrieval of the memories one tries to avoid (Ashton, Smeets, and Quaedflieg, 2023: 2; Barraca, 2012: 110; Mason: 2021: 1; Watkings, and Moulds, 2009: 3; Luciano, and Algabarel, 2006: 229; Taylor, 2006: 89), this last attempt to control one's memories being defined by some researchers (R.J.S.&J.F. / Fiedler, Ackerman, and Scarampi, 2019) as meta-memory, respectively destined to "monitoring and control of memorizing and retrieval processes" (p. 111). Consequently, by controlling the environment one could eliminate the unwanted stimuli and retain the desirable stimuli, so that the cognitive processes could be influenced starting with acquisition, memorization, retrieval of memories, and up to thinking and making decisions (R.J.S.&J.F. / Fiedler, et al. 2019: 90). Even more that that, as one's beliefs about reality are shaped also by the first elements of the cognition - sensing of stimuli and perception – the perception one has upon reality can be influenced by manipulating the environment (Lifton, apud Taylor, 2006: 17). In this sense, some of the characteristics of the human cognition were reckoned as "acquired from environment" (R.J.S.&J.F., 2019: 4).

By using a term taken from empirical psychological research, one could reckon the environment as the manipulated variable (Megdalia, Zurn, Sinnott-Armstrong, and Bassett, 2017: 1), and researchers saw as a universal and fundamental cognitive task of ours to constantly match our perceptions we take from environment to our memories acquired by us as knowledge, both about existent things and situations and about their meanings (R.J.S.&J.F. / Levering, 2019: 55).

In our approach on environment, we reckon it as the total external reality in which the human person lives, a reality having multiple components: culture, communication means, social institutions, as defined by the cultural psychology (R.J.S.&J.F. / Gauvain, 2019: 371-379), but also concrete material characteristics. Among human individuals are differences as results to the environmental conditions to that even the genetics affirms that some genes can be activated by

living in specific environment (R.J.S.&J.F., 2019: 3-4; Taylor, 2006: 153). Controlling the communication means as element of environment control means controlling the access to information – including mass media, so that the one who controls the environment can erect barriers to social connection (Hassan, 2023: 2; Murthy, 2023: 10). One who aims to control the environment in order to limit the stimuli which influence the human person, it could limit or control what one sees, hears, read, writes, and speaks (Taylor, 2006: 16).

The natural tendency of the brain is to establish connections with people around, "to expect the proximity of others" (Murthy, 2023: 9). Living in isolation – both objective and subjective - is therefore unnatural to the human person; the isolation impacts the human person as a whole, both mentally and physically, leading to development of diverse illnesses, and leading to the shortage of the life expectancy (Murthy, 2023: 8-10), because of causing the release of increased doses of stress hormones, inflammation, and gene expression (Murthy, 2023: 8-10). Among illnesses cause by environmental isolation Murthy (2023) mentioned also the accelerated cognitive decline inducing increased risk of dementia and Alzheimer (p. 28). Murthy (2023) also spoke about the fact that the isolation as result of withdrawal from society "leads to depression and anxiety" (p. 29). An important aspect noticed by social psychologists is that a large number and a large quantity of social relationships could be insufficient for satisfying one's needs for social communion, so that somebody could be isolated and lonely even amid a very rich social life, because his social life and his social relationships lack the necessary quality (Murthy, 2023: 12), meaning the degree one could rely himself on the people around him for fulfilling his various needs (Murthy, 2023: 10).

Seemingly describing lay-beliefs in action, in our view the following elements can rather be reckoned as important parts of the environment: the diet, the more dynamic or sedentary life-

style including exercise, the sleep duration and program, the medication, and the bad or the good habits of the people around (Murthy, 2023: 29), and, as diverse researchers posited it, the environment can be used also as manipulated variable in order to forcedly determine the human persons to do things which the manipulator of the environment expects them to do, even against their own will, or even against their usual behaviors.

One of the researchers studying the ways in which the environment can be used for forcing people to adopt uncharacteristic to them behaviors, she showed that the manipulators of the environment "change the environment in which the brains are immersed" (Taylor, 2006: 210). Megdalia, et al., (2017), spoke about "environmental forms of control" (p. 8) experienced by the human person. In the case of cults, the environment manipulation was deemed by Taylor (2006) as "paranoid environment maintained by cults" (p. 33). By shaping the environment in which the human person lives in, the cults intentionally reinforce and maintain withdrawal from society, and isolation (Taylor, 2006: 210), so that the individual's resistance and opposition to psychological manipulation to be reduced to minimum in the especially manipulated environment (Murthy, 2023: 3; Taylor, 2006: 210).

Most of the cults attempt to tailor their controlled environment as a tool for taking away any resistance form the human person, so that within such environment are rejected any self-esteem and any self-trust, so that the human individual loses her/his agency, meaning the quality as being "causal agent on our own right" because of living in an "environment of terror" (Branden, 1992: 6). Taking the things even further, some scientists posited that the manipulators of the environment aim also to control one's internal environment (Ma, Landau, Narayanan, and Kay, 2017: 1068), not only the external immediate environment (Taylor, 2006: 211).

The environment the cults shape include micro-group structure and social relationships, which also exercise pressure upon the individuals admitted into those cults, in order they previous valued and beliefs – or to renounce to such values and beliefs if those were contradictory to the cults' values and beliefs – so that the cults' members become similar to one another to the extent that they would accept only values and beliefs identical or at least widely similar to their own, and they will reject anything dissimilar to those values and beliefs, with more or less violence; by such a process, there will gradually develop a "drifting from reality" (Taylor, 2006: 41).

The environment manipulators usually create an oppressive environment as that described by the researchers who studied the brainwashing methods, an environment that included the torture – both physical and psychological – applied upon the subject to be changed (Taylor, 2006). Some of the cults practice torture at their turn, physical torture: beating, burning, rape, cutting, tattooing or branding, food deprivation, sex deprivation, sleep deprivation, or psychological torture: threatening of harming family and friends, separation form families and friends (Hassan, 2023: 2), and so on. Also, the manipulated environment exerts control upon the individual who must adapt to environment's conditions or else the individual will suffer, so that what the individual usually perceives as control exerted by him over his external environment, or over the social environment he is immersed in, it will be removed from him (Ma, et al., 2017: 1067). On the other hand, that control exerted by the environment upon individual offers a structure that is perceived as opposite to the chaos and to the randomness as really existing or only as perceived within the social environment exterior to the manipulated environment (Ma, et al., 2017: 1068). The purpose of conditioning the human individual, via controlling the environment and so the stimuli provided by environment, it is that of achieving an individual

who totally embraces what he is required to embrace and she or he no longer applies the strategy of stopping ant thinking, but she or he becomes a “stimulus-driven” individual (Taylor, 2006: 212), of course: driven by the desirable stimuli.

2.2.2. Controlling the Acquisition and the Retrieval of the Memories

The stimuli sensed and perceived from environment elicit responses not only on cognitive side, but also on affect (Manson, 2021: 3) and behavior (Manson, 2021: 1) sides. In this section we are going to treat upon the attempts to control the acquisition and the retrieval of memories.

Controlling the environment, namely controlling the stimuli provided by environment to the human individual, it aims to ensure control over the acquisition cognitive process that leads to storage of knowledge as memories, as also it aims to control the stimuli which lead to retrieving from memory the specific records associated and elicit by certain stimuli (R.J.S.&J.F. / Sternberg, 2019: 18).

A controlled environment not only will attempt to removed the unwanted stimuli, but it will also provide the desirable stimuli so that to shape the cognitive landscape in the desired way. Such stimuli are intentionally highly repetitive and the acquired familiarity to such stimuli addresses the cognitive process of memories retrieval and it helps triggering the desirable cognitive processes based on the retrieved memories (Taylor, 2006: 184; R.J.S.&J.F. / Sternberg, 2019: 19-20).

The memory, as basic cognitive function (R.J.S.&J.F. / Fiedler, Ackerman, and Scarampi, 2019: 89; R.J.S.&J.F. / Bröder, 2019: 28), it provides the thinking with the possibility of employing the heuristic mechanism, so that the retrieval mechanism will succeed in rapidly choosing the relevant evidence in order to make a quick decision (R.J.S.&J.F. / Davidson, 2019:

153). Consequently, if the acquisition process has been controlled, the retrieval process will elicit desirable memories which will determine desirable sorts of decisions. Further on, as the decisions made cross into deed, we will be able to assert that controlling the acquisition and the retrieval of memories – as also any other element of CAB-control – it will control the behavior as well (Wenzlaff, and Wegner, 2000: 77; Barraca, 2012: 110). Intentional controlling over the memory resources was seen as a central metacognitive function (R.J.S.&J.F. / Fiedler, et al., 2019: 89, 111).

Luciano et al. (2006) quoted in their study the findings of Wenzlaff et al. (2000) who explored some aspects of the ability of repressing the negative memories, by dividing the memories according to their desirability in positive and negative memories (see also Watkins, Moulds, 2009: 3; Luciano, et al., 2006: 228). Luciano et al. asserted the connection between the ability to repress negative memories and the ability to suppress negative thoughts (p. 229). There has been also studied the phenomenon of failing to prevent retrieval during the intentional retrieval-suppression (Ashton, et al., 2023: 1) and the findings indicated a lower memory performance in the case of the suppressed memories compared to the memory for baseline items (Ashton, et al., 2023: 2). Ashton, et al. (2023) admitted as limitation of their study the fact that while in experiments the populations of subjects were asked to retrieve suppressed memories, in the real-life people only in rare cases are motivated to retrieve memories which they tried to suppress intentionally (p. 2).

2.2.3. Controlling the Thought

Controlling the thought may be reckoned the most studied aspects of the cognition-control. Many researchers approached the thought-control from several perspectives and,

sometimes, they used different terms for similar or even identical aspects, and that led to what we think it can be called, to some extent, as terminological looseness[2]. The majority of the studies which we have come across to, they treated the thought-control intertwiningly with the affect-control (Wenzlaff et al., 2000; Mason, 2021; Barraca 2012; Luciano, et al., 2006; etc.). In this section we are going to focus our study only on thought-control, so that the affect-control is going to constitute the next subchapter of the present thesis.

Luciano, et al., (2004) summarized a series of studies by taxonomizing the thought-control strategies in a "two-factor solution": "functional-control strategies" and "dysfunctional-control strategies" (p. 3).

The thought-control instruments mentioned by Luciano, et al., (2004) were summed up in a "three-factor solution": "unwanted intrusive thoughts", "thought suppression", and "self-distraction" (p. 3).

Numerous experiments have been undertaken on thought suppression and on the correlates elicited by suppressing the thought (Wenzlaff, et al., 2000; Mason, 2011, 2021; Barraca, 2012; Luciano, et al., 2006; Ashton, 2023; Taylor, 2006; Kwok, Leys, Koenig-Robert,

[2] We are bringing in support of our assertion the following arguments: intrusive cognitions / intrusive thoughts (Wenzlaff et al., 2000: 68); thinking / mentation / mental activity (Wenzlaff et al., 2000: 73-74); mind control / thought control (Smith, 2014: 18; Ma et al., 2017: 1067); cognitive load / mental load (Barraca, 2012: 110-111); behavior modification / behavior change (Vinney, 2024: 3); distractions (Mason, 2021: 2) / distractors (Wenzlaff et al., 2000: 66); regulation strategies (Mason, 2021: 2) / control strategies (Mason, 2021: 4); cognitive process / form of cognition (Mason, 2021: 9); suppression / suppression construct / suppressive coping (Luciano et al., 2006: 229); thought control strategy (Mason, 2021: 10) / form of thought control (Ma et al., 2017: 1068) / thought control techniques / thought control interventions / cognitive-behavioral procedurals (Barraca, 2012: 109); third-wave therapied / third-generation therapies (Barraca, 2012: 110-112) and so on.

and Pearson, 2018; etc.). The researchers focused their attention on thought-repression, thought-suppression, thought-suppression strategies, and on the effects related effects.

Thought-Repression

In our research we have found not so abundant references to thought-repression, because most of the researchers treated upon the thought-suppression as the sole process destined to reject unwanted thoughts.

Thought-repression has been defined as a defense mechanism keeping unbearable thoughts out of awareness (Freud, 1915/1957, apud Luciano, et al., 2006: 228). (Luciano also mentions as sources for reviewing the term thought-repression: Erdelyi, 1990; Erdelyi and Goldberg, 1979; Weinberger, Schwartz and Davidson, 1979; see also Kwok, et al., 2018). In order to emphasize the difference between repression and suppression we are highlighting here the fact that the process of thought-repression, as "defense psychological mechanism" (Luciano, et al., 2006: 229), it takes place outside individual's awareness, while the process of thought-suppression supposes a conscious effort to apply thought-suppression-strategies in order to suppress unwanted thoughts (Luciano, et al., 2006: 229).

Luciano et al. (2006) ascertained and described and association between thought-repression and thought-suppression. They assessed the conscious thought-control form the perspective of individuals who were repressors of thought and who were non-repressors, and their experiments turned out the conclusion that the repressor individuals – who are also low-anxious – reported higher-perceived thought-control ability related to unpleasant thoughts and less suppression-tendency than the non-repressors did – the non-repressors being assessed as high-anxious and defensive-high-anxious (p. 228). Luciano, et al., (2006) also spoke about a

repressive coping style that can be ascertained in repressor individuals (p. 229). Luciano, et al., (2006) mentioned that thought-repression is opposite to sensitization (229).

Despite repressors reportedly have lower difficulty in suppressing unwanted thoughts, Luciano at al. (2006) posited that repressors actually undertake unconscious efforts and they experience – though outside awareness – pressure unconscious pressure from the repressed thoughts, so that, actually, "repressors are more likely to develop psychosomatic disorders such as cancer" (p. 228). Luciano ascertained an incongruence between what repressors reported as low-anxiety and their actual elevated reactions to stressors, reactions which were both behaviorally and physiologically ascertained (Asendorf and Scherer, 1983; Gudjonsson, 1981; Weinberger, et al., 1979; apud Luciano, et al., 2006: 228). These ascertainments led to the conclusion that repressors are actually self-deceivers, mainly because they are not aware of their actual level of anxiety (Derakshan, and Eysenck, 1999; apud Luciano, et al., 2006: 228). We think that we could argue that thought-repression is not so appropriate to be called as thought-control strategy, right because its unconscious nature.

Thought-Control Strategies

Among the thought-control strategies, in our research we have come across to: adaptative – or positive - thought-control strategies and maladaptive – or negative - thought-control strategies. While some thought-control strategies can be more or less distinctively taxonomized as positive, as for instance the social control and the reappraisal, or as distinctively maladaptive, as there are worry and self-punishment, some of the thought-control strategies can be found in both positive and negative categories of thought-control strategies, as there are, for instance, the thought-suppression and the distraction. A list of thought-control strategies would include: thought suppression, thought-distraction, brooding, reflection, social control, reappraisal, worry,

self-punishment, rumination, and catastrophizing (Bennett, Beck, and Clapp, 2008: 1018; Mason, 2021: 4, 9-10).

Unwanted Thoughts

The object of thought-control strategies are the unwanted thoughts (Barraca, 2012; Scott, Jain, and Cogburn, 2023; Luciano, et al., 2006; Wenzlaff, et al., 2000; Ma, et al., 2017; Zedelius, and Protzko, 2021; etc.), also called by some authors as intrusive thoughts (Ashton, et al., 2023: 1; Barraca, 2012; Luciano, et al., 2006; Wenzlaff, et al., 2000; and so on), or even as unwanted material (Wenzlaff, et al., 2006). In our research we are going to use the collocation "unwanted thoughts", in order to name the object of the thought-control strategies, for instance of the thought-suppression.

The way to distinguish between unwanted thoughts as benign thought and thoughts which have become pathological, it is that of ascertaining the extent of the perceived-control the individual reports of having, and also the cognitive and behavioral responses which are activated, in the effort to control the respective thoughts (Feliu-Soler, et al., 2019: 2).

Thought-Suppression

Thought-suppression has been defined by diverse researchers as the conscious effort to suppress unwanted thoughts. As Kwok, Leys, Koenig-Robert, and Pearson (2018) posited it: thought suppression means "not thinking about a given thought" (p. 2). Thought-suppression is an intentionally operating process (Wenzlaff, et al., 2000; Watkins, et al., 2009: 3). Thought-suppression target mental content and it supposes mental effort (Wenzlaff, et al., 2000: 68). Thought-suppression is "an adaptive psychological mechanism" (Luciano, et al., 2006: 228). Thought-suppression is "a thought control strategy in which a person actively tries to push

unwanted or unpleasant thoughts out of their conscious awareness" (Mason, Kelley, and DeShong, 2023: 2).

Despite the focus on thought suppression as though-control strategy, not all the aspects related to it have been yet clearly determined, due to the thought-suppression's intertwining with motivational factors, with the personal factors, and because of the intricacies provided by the characteristics of the target to be suppressed and by the specific conditions the thought-suppression, either ecologically or clinically (Wenzlaff, et al., 2000: 84). Kwok, et al., (2018) deplores the fact that despite the thought-suppression term has become "an active phrase in the general populace" (p. 2), and despite the much attention granted to thought-suppression. Kwok, et al., (2018) invoked as argument the subjectivity of the self-reports on which the research on thought-suppression largely drawn on, and that would lead to relativize the existence of the thought-suppression as process, and of the thought-suppression's dynamic as process (p. 2).

Ashton et al. (2023) experimentally ascertained that, usually, the individuals have to some extent the ability to apply thought-suppression upon unwanted thoughts, an action leading to "downregulate their frequency" (p. 1). Ashton, et al., (2023) were able to ascertain that conditions as acute stress could hinder the thought-suppression and could lead to an increased frequency of the unwanted thoughts' intrusions into the awareness field (p. 1).

Other researchers suggested the fact that the attempts of applying the thought-suppression as thought-control strategy it would actually lead to complicate and aggravate the preexistent psychopathological symptoms, because, by ascertaining the fact that the suppressed thought keep coming into the awareness field, the individual will become more stressed having her of his expectations unfulfilled, so that the individual will add more effort and therefore even more stress (Barraca, 2012: 110; see also: Feliu-Soler, Pérez-Aranda, Montero-Marin, Herrera-

Mercadal, Andrés-Rodrigues, Angarita-Osorio, Williams, and Luciano, 2019: 2). Intentionally suppressing the unwanted thoughts is suggested as characterizing the cognitive profile of some clinical disorders (Watkins, et al., 2009: 3). Opposite to these affirmations, Luciano, et al., (2004) quoted a relatively large number of studies which asserted that there is "little reason to believe that thought suppression is implicated in the etiology or the maintenance of: trauma-related symptoms, worry-related ruminations, or other psychopathological conditions (Rassin, et al., 2000, apud Luciano, 2004: 2).

Some researches ascertained and argues a connection between the use of thought-suppression and the individual's repressive copying style, i.e. the individuals tending to be repressors they would bee good suppressors of the unwanted thoughts (Luciano, et al., 2006: 230).

Thought-Suppression Ability

A variable in the cognitive profile of the thought-suppressors it is the ability to suppress the unwanted thoughts. In order to scientifically and empirically assess the ability to control the unwanted thoughts it has been developed an instrument called as Thought Control Ability Questionnaire, and experiments have been conducted on relatively large populations choses as to present different combinations of psychological pathology (Luciano, et al., 2006: 228). Subjects perceived higher ability of control their unwanted thoughts proved less tendency to suppress (Luciano, et al., 2006: 228). There were reported higher levels of thought-suppression ability in low anxious individuals than in high anxious individuals (Luciano, et al., 2006: 230). Thought-suppression ability characterizes the intentional control and downregulation of the frequency of the unwanted thoughts (Ashton, et al., 2023: 1).

One's ability to control her of his thoughts it is important for it influences that individual's ideation, attention, focus, wellbeing, and future planning (Kwok, et al., 2018: 1). The ability of thought-suppression depends on the internal and external factors (Landau, et al., 2015, apud Ma, et al., 2017: 1068) present at manifested at the time the thought-suppression takes place, so that the ability of thought-suppression is not a constant by it actually is a variable. One of the researched and proven factors affecting the ability of thought-suppression is the stress, ascertained as impairing the intentional suppression of unwanted thoughts (Ashton, et al., 2023: 1).

Some studies suggested that patients manifesting psychopathological symptoms had a deficient ability to suppress unwanted thoughts, but they still relied on thought suppression as thought-control strategy (Luciano, et al., 2004: 2). Luciano cited Tolin et al. (2002) who argued that low thought-suppression ability may be limited to a small group of mental disorders (Luciano, et al., 2004: 2).

Feliu-Soler, et al., (2019: 2) showed that relatedly to thought-suppression ability, some studied interchangeably used the expressions: "perceived control", "though-control ability", and "thought suppression", in order to define the related sets of psychological constructs. Notwithstanding, in the view of Feliu-Soler, et al., (2019), their psychological contents do not identically superimpose to one another; for instance, the "perceived control" would define the individual's belief that she or he has the capacity of controlling their thoughts; "thought-control ability" would be equivalent to "thought-control self-efficacy"; and "thought-suppression" would name individual's tendency to suppress unwanted thoughts" Mardyyono, et al., 2011; Bandura, 1997; Wegner and Zanakos, 1994; apud Feliu-Soler, et al., 2019: 2).

Thought-suppression ability diminishes in old age (Jacoby, 1999; von Hippel, et al., 1999; apud Wenzlaff, et al., 2000: 73), while another condition that impairs the thought-suppression ability is the stress (Ashton, et al., 2023: 1).

Cognitive-load

Instructing subjects not to think at something (Wenzlaff, et al., 2000: 75) – namely to intentionally suppress certain thoughts – it imposes a cognitive-load that influences the thought-suppression process's characteristics and dynamics. Some of the studies ascertained that imposing a cognitive-load actually promotes the unwanted-thoughts intrusions frequency rather than decreasing their frequency (Wenzlaff, et al., 2000: 67).

Some researchers reckoned the thought-suppression itself as providing the unwanted thoughts with a cognitive load, right by the attempt at getting rid of the contact with the designated thoughts, and that would actually undermine the ability to keep the unwanted thoughts away (Barraca, 2012: 110).

Depending on the importance of the thought submitted to suppression and also depending on the intensity which the cognitive load is added with, one discerns diverse level of cognitive-load, e.g. low cognitive-load, and high cognitive-load (Wenzlaff, et al., 2000: 72), this fact indicating the intricacy of relations a cognitive-load elicits between the applied thought-control strategies and the unwanted thoughts submitted to control.

Imposing a cognitive-load during the process of thought-suppression - as suggested by Wenzlaff, et al., (2000) -, it could allow some of the unwanted thoughts to "drift into awareness" (p. 66), and that's why the cognitive-load is suggested to have "intrusion-promoting effects" (p. 67).

Ironical-Process Theory in Case of Thought-Suppression

The attempts to control the thought by directly suppressing them, it is suggested as actually failing in numerous cases. As we are going to see in the followings, thought-suppression has been ascertained as failing because of leading through the ironical process to post-suppression rebound with the suppressed thought (Kwok, et al., 2018: 1-2; Ashton, et al., 2020; Quaedflieg, et al., 2020; Asthon, et al., 2023: 1).

Concomitantly to the conscious thought-suppression, there takes place an ironic monitoring process, in the background of the suppressor's conscience. The ironic monitoring process has the task of searching for that mental content that signals failures in suppressing the unwanted thoughts. Authors like Wenzlaff et al. (2000) posited that the adjective ironic attached to this monitoring process expresses the fact of remaining functioning somehow in the spite of the suppression attempt (p. 68). The ironical process signals the need for a renewal of the distraction in the imminence of the intrusion of the unwanted thought that is being suppressed (Wenzlaff, et al., 2000: 68). These phenomena have been formalized by the theory of the ironic processes (Wegner, 1992, 1994, 1997; Wegner & Wenzlaff, 1996; apud Wenzlaff, et al., 2000; see also: Luciano, et al., 2004: 3, 9).

The ironic process of monitoring tends to last even after the conscious process of thought-suppression ends, voluntarily or because of being interrupted by a cognitive demand, and that lingering was deemed (Wenzlaff, et al., 2000) as "enhancing the mind's sensitivity to unwanted material" (p. 68). Wenzlaff et al. posited that the sensitivity of the mind, called by them as "ironic sensitivity" (p. 68), it usually has only a minor influence relatedly to the individual's awareness, and it functions by warning, in a subtle manner, about the straying from the intended suppression (Wenzlaff, et al., 2000: 68). Also, ironical effect has been ascertained also attached to or cause by the cognitive demands (Wenzlaff, et al., 2000: 68). The fact that the

ironic monitoring lingers after the conscious thought-suppression process has been terminated, and the fact that the mind's sensitivity to unwanted thoughts can increase, it could be a valid explanation for the post-suppression rebound, and for the fact that cognitive demands pose ironic effects during suppression (Wenzlaff, et al., 2000: 68).

Taking from Wegner (1994), Barraca (2012) described the process theorized by the ironic process theory as the repeated return of the suppressed-thought into consciousness. According to Barraca (2012), the conscious thought-suppression process and the ironical monitoring process work together to suppress the unwanted thoughts, but by the fact that the ironical monitoring process maintains awareness about the unwanted thoughts intrusions it causes the ironical effect that the unwanted thought actually remains latent – the ironical effect contributes to the maintenance of the unwanted thoughts in the cognitive landscape (Barraca, 2012: 111).

Wenzlaff, et al., (2000), though they ascertained the benefits of the ironic-process theory, they also identified some shortcoming of the mentioned theory, one of those being, for instance, the fact of not specifying when the ironic-monitoring process is terminated, and that could raise questions as if the repeated suppressions have a cumulative impact, so that to open the possibility of scientifically assessing the consequences of practicing thought-suppression upon mental-control process (Kelly & Kahn, 1994, Monteith, et al., 1998; apud Wenzlaff, et al., 2000: 68). Another shortcoming would be the fact that the ironic-process theory focuses mainly on cognition, while it overlooks the affects (Shoham & Rohrbaugh, 1997; apud Wenzlaff, et al., 2000: 68). Other authors reckoned the ironic-process theory as overly general (Navon, 1994; apud Wenzlaff, et al., 2000: 68). Despite the mentioned shortcomings Wenzlaff, et al., (2000) affirmed that "ironic-process theory is currently the most complete account for suppression-related phenomena" (p. 68).

Thought-Distraction

Thought-distraction aims to replace an unwanted thought for a desirable thought, or, as Wenzlaff, et al., (2000), posited it: "to divert attention form the prohibited thought" (p. 66) (see also: Barraca, 2012: 111; see also: Coles & Heimberg, 2005; Halvorsen, et al., 2015; apud Zedelius, et al., 2021: 922). Mason, et al., (2023) defined distraction as one of the thought-control strategies used in order to change the focus from the unwanted thought upon some desirable thought or upon unfolding some chosen behavior (p. 2).

Repeatedly using distraction could lead to automatize – to some extent – the distraction process, and the individual can elaborate, in time, a set of effective distracters (Wenzlaff, et al., 71). Also, the individual can use distraction strategies as: focusing on surroundings, trying to think at something else, or remembering a song (Barraca, 2012: 111). Salkovskis and Campbell, (1994); Wegner, et al., (1987), apud Barraca, (2012) identified the rebound-effect of distraction, because the distractor would actually become associated to the unwanted thought, to that, later on, the distractor would actually elicit the unwanted thought which they were used to distract the individual from (p. 111).

The effectiveness of the distraction as thought-control strategy does not provide guaranteed results, but the distraction can also fail, and one of the experimentally determined consequences would be the "increased frequency of the unwanted thoughts" (Watkins, et al., 2009: 3). Distraction is not only a consciously intended process, but distraction can be exerted also by temptation (Ma, et al., 2017: 1067), so that distraction could be taxonomized as well in wanted and unwanted. Ma, et al., (2017) spoke about the "difficulty in avoiding intrusive or in distracting thoughts when meditating" (p. 1068). Studies have been undertaken also on the aspects of the unwanted distraction and the findings have been that individuals categorized as

manifesting avoidant attachment were assessed with higher ability to resists distractors (Gillath, Giesbrecht, and Shaver, 2009: 647).

Barraca (2012) posited that distraction, as thought-control strategy, it was reckoned by him as no longer advisable (p. 109).

Brooding

Mentioned among thought-control strategies, brooding has been studied in relation with the thought-control strategy of rumination focusing on events which take place in the present of which took place in the past of the individual's life (Abela, et al., 2003; Law & Chapman, 2015; Nolen-Hoeksema & Morrow, 1991; Selby, et al., 2009; apud Mason, 2021: 10). Mason, et al., (2023) defined brooding as a "thought-control strategy in which the focus is on the negative consequences of past depressive symptoms" (p. 2).

Reflection

Reflection has been mentioned among the thought-control strategies, along with thought-suppression and brooding (Mason, 2021: 4, 10). Reflection is reckoned by rationalists as a way to explore the human behavior, along with self-introspection (R.J.S.&J.F., 2019: 4-5). Mason, et al., (2023) defined reflection as a thought-control strategy "that attempts to problem-solve or understand individuals' past depressive symptoms" (p. 2)

Reappraisal

Reappraisal is a thought-control strategy aiming to "challenge the negative thoughts and/or generate alternative perspectives related to the cause of those negative thoughts" (Mason, et al., 2023: 2). Bennett, et al., (2008) reckoned reappraisal as thought-control strategy in correlation with meditation (p. 1018). Luciano, et al., (2004), mentioned reappraisal in correlation with worry and punishment, as thought-control strategies (p. 9).

Worry and Catastrophizing

Anbari, Mohammadkhani, and Dogaheh, (2014) quoted a study of Wells and Carter, (2009), that demonstrated that the worry-strategy is a meta-cognitive thought-control theory that would be associate with psychopathological vulnerability (p. 230). Worry is reckoned as a negative and maladaptive thought-control strategy (Bennet, et al., 2008: 1018). Mason (2021) defined worry as a negative thinking style (p. 4). Worry is framed by Zedelius (2021) among the dysfunctional reactions to the unwanted thoughts, along with self-judging, and Zedelius reckoned worry as in a feedback cycle with dysfunctional beliefs, so that they reinforce on one another (p. 921). As argument to that, Zedelius, et al., mentioned the fact that individuals believing that they can control their unwanted thoughts experience less worry and self-judgment, while individuals who believe they can exert reduce control over their thoughts worry and self-judge more often (2021: 922). Worry can be experienced as negative style of thinking, along with rumination, as response to stress (Anbari, et al., 2014: 230). Studies ascertained the association, positive and significant, between worry and unwanted thoughts (Watkins, et al., 2009: 2). Worry has been deemed by Luciano (2004) (citing Wells and Davies, 1994), as "clearly counterproductive thought-control strategy" because its significant correlation with impaired mental control (p. 9). Worry was defined by Mason, et al., (2023) as "a future-oriented repetitive negative thinking style focused on trying to resolve problems that elicit fear" (p. 2). When defining worry as a thought control strategy, Mason, et al., (2023) showed that an individual that worries will shift her or his attention from the current worrying upon past worries and upon anxiety-related thoughts (p. 2).

Catastrophizing is defined as an extreme form of worry (Mason, 2021: 8), characterized by focusing on "worst-case scenarios as potential outcomes to future events" (Mason, et. al.,

2023: 2). Catastrophizing and worry magnify the negative effect of the unwanted thoughts (Fresco, et al., 2002; McLaughlin, et al., 2007; Selby, et al., 2009; apud Mason, 2021: 9). Catastrophizing has been also defined as "a repetitive thinking about the experience of pain from previous physical painful experiences" (Mason, et al., 2023: 2).

Rumination

Individuals who engage in rumination cognitive process will repetitively think at something that happened to them in their past (Nolem-Hoeksema, 1991: apud Mason, 2021: 4). Ma, et al., (2017) defined the rumination as "a long period of ongoing thought revolving around a particular topic" (p. 1068). Rumination can process both positive or negative thoughts, so that it can be both positive or negative thinking-style (Mason, 2021: 4). Researchers defined the following types of rumination: anger-rumination, depressive-rumination, sadness-rumination, anxious-rumination, interpersonal-rumination, self-critical-rumination, and stress-reactive-rumination.

Anger-rumination supposes an individual repeatedly thinking at past negative events, and when she/he does that thinking she/he experiences the emotion of anger (Mason, 2021: 5). Focusing on her/his depressive symptoms and repetitively thinking negative thoughts, it will make an individual to present depressive-rumination (Mason, 2021: 5). The difference between depressive-rumination and sadness-rumination consists of the fact that in the case of the sadness-rumination the repetitive thoughts do not focus on the individual's depressive symptoms but on her/his sadness (Mason, 2021: 5). Anxious-rumination means repetitively thinking as events which caused anxiety in one's past (Mason, et al., 2023: 2). Interpersonal-rumination supposes one to think at negative experiences had relatedly to social-interactions (Mason, et al., 2023: 2). Self-critical-rumination means "repetitive thinking about negative devaluations of the self,

including mistakes, failures, weaknesses, shortcomings, bad habits, and perceived general inadequacy" (Mason, et al., 2023: 2). Stress-reactive-rumination means one repetitively thinking at stressors she/he experienced in the past and how she/he felt under those stressors' pressure (Mason, et al., 2023: 2).

Watkins, et al., explored the connections between thought-suppression as thought-control strategy and the depressive-rumination, their study ascertaining that rumination was consistent with the proposals for introducing a common psychological construct of repetitive thought, rumination was ascertained as positively correlated with thought-suppression, and insufficient evidence was found in order to state other connections between rumination and other thought-control strategies (Watkins, et al., 2009: 2).

2.2.4. Mind-Wandering

Zedelius, et al., (2021), formulated the Theory of the Mind-Wandering (TOMW) in order to describe the connection between mind-wandering and they lay-theories which express the belief of the general population that they can or they cannot control their thoughts, and Zedelius, et al., ascertained that there is a bidirectional causal relationship between mind-wandering and lay-theories, namely the people who succeed in regulating their thoughts are stimulated to have a stronger belief concerning the possibility that one can regulate her/his thoughts, the opposite direction being ascertained too as valid (p. 922).

Zedelius, et al., (2021), posited that the unwanted thoughts – those that occur intrusively, are not related to the currently performed task, and therefore elicit stress in the subject - are a "subcategory of the mind wandering" (p. 921). Mind wandering is a cognitive process that can be characterized as "day-dreaming" and people fail often in keeping their thinking process

focused on the task they are performing (Zedelius, et al., 2021: 921), and Zedelius, et al., (2021) affirmed that psychological studies suggested that people usually spend 30% to 50% of the day engaged in mind-wandering (p. 921). Mind-wandering is "the result of uncontrollable fluctuation of attention" (Zedelius, et al., 2021: p. 921).

2.2.5. Conclusions

Controlling the cognitive processes can have both positive and negative effects, as the researches done on this field have proved. Exerting control on cognition can take place on all cognitive processes, starting with sensations and perceptions, continuing thought acquisition and retrieval of memories, and then thought thinking-process all the way up to making decisions.

In doing the literature review we have ascertained that the most-extended research space has been granted to those aspects concerning the thought-control among the cognition-processes.

For our corpus study we are going to undertake in the Chapter 5 of our thesis, upon archival data recorded by the PFs, we are foreseeing as very important psychological constructs as: environment-control – especially in what concerns isolation / self-withdrawal from the world – in order to control the stimuli, memory-acquirement-control, memory-retrieval-control, thought-suppression and thought-distraction as used in the attempt to get rid of the unwanted thoughts deemed by the PFs as evil, and rumination – sadness-rumination and self-critical rumination - as repetitive thinking at one's past sins.

In the following subchapter we are going to review the scientific psychological literature on the attempt to control the affect, on the two general directions: emotion-control and mood-control.

2.3. Affect-Control

In this subchapter we are going to proceed to a literature review on the aspects of controlling affect – composed of emotion and mood - as part of the CAB-control. As we are going to argue in the Chapter 5 of the present thesis, controlling the affect took a large space in the PFs' attempts to attain what we call their personality-role-model.

Despite we have chosen to treat separately the cognition-control, the affect-control, and the behavior-control, we are once more stating here our wholistic view on CAB, namely the fact that each process - cognitive, affective, and behavioral – take place in connection with many other processes so that we should actually speak about temporary balance-results to which all the processes contribute in a constantly evolving whole. For instance, researchers ascertained that one's positive or negative thought could be influenced by her/his positive or negative affective states (R.J.S.&J.F. / Forgas 2019: 341). Also, that has been argued a relation between the content the cognitive-process of memory-retrieval accesses from one's memory, and the mood one's has at the moment of the memory-retrieval, so that a "affect-congruent bias in thinking" has been stated (R.J.S.&J.F. / Forgas 2019: 361). The preexistent-affective-state has been affirmed also as basis for undertaking heuristic shortcuts (R.J.S.&J.F. / Forgas 2019: 343). The affect has been ascertained as infusing the cognitive processes of thinking and of making decisions; improved memory and the use of information from memory would require matching affective states (R.J.S.&J.F. / Forgas 2019: 361).

Affect may have both conscious and unconscious effects on cognition and behavior; the unconscious effects are due to the fact that affects could occur and manifest out of the field of awareness, and both consciously ascertained and subliminally manifested affects have "an invasive quality, influencing thought and behavior" (R.J.S.&J.F. / Joseph Forgas 2019: 341).

Attempts to control the affect could have psychophysiological effects (Taylor, 2006: 148), as for instance dropping the efficiency of the functioning of the immunological system of her/him who exerts control over their affect (Wenzlaff, et al., 2000: 77). Studied from the perspective of their affective load, the thought could be grouped in two categories: emotional-thoughts and neutral-thoughts (Wenzlaff, et al., 2000: 77).

Emotions - as: fear, anger, and disgust – have been studied also from the perspective of the emotion-dysregulation, that is conceptualized as having four parts: "emotion-sensitivity, heightened and liable negative-affect, a lack of appropriate regulation-strategies, and multiple maladaptive regulation strategies" (Mason, 2021: 2). The emotion-dysregulation called as emotion-sensitivity could be defined as a disproportionate reaction to incoming stimuli (Mason, 2021: 2). Because of their emotion-sensitivity, the individuals could experience heightened negative affect; it seems that emotion-sensitivity and heightened negative-affect are reciprocally depending and enhancing one another (Mason, 2021: 3). Without appropriate regulation-strategies the individual could develop maladaptive strategies for regulating her/his emotions (Mason, 2021: 3).

Emotional-dysregulation has been stated as a possible cause leading to dysregulated-behaviors which could serve as distractions in order to reduce the negative-affect (Mason, 2021: 2). Emotional-cascade was deemed as an effect of the thought-control maladaptive strategy or rumination which could "exacerbate the experience of negative affect (increasing intensity), working in a cyclic nature with each other until an individual engages in a maladaptive behavior (e.g., self-harm) to interrupt the cycle" (Mason, et al., 2023: 2). Anbari, et al., (2014) posited that erroneous metacognitions could be associated with trait-emotions (p. 230). There could be a

"consistent positive relationships between metacognitive beliefs, emotional vulnerability, and a wide range of psychological disorders" (Wells, 2002, apud Anbari, et al., (2014: 230).

From the perspective of our thesis, it is important to taxonomize the emotion-control in two: strategies applied by other persons in order to manipulate somebody else's emotions, and self-control-strategies employed by one in order to control his own emotions.

Hassan (2023) described some of the manipulatory strategies ascertained as employed by emotional-manipulators in order to control the target-people: decreeing some emotions as evil; teaching target-persons how to use emotion-stopping techniques so that they contribute to their own subduing to the controllers by blocking emotions related to homesickness or doubt; instituting self-criticism as paramount positively-rewarded quality so that no one could criticize the manipulators; in relation to this last paroxysmic self-criticism, it is the wide and strong promotion of feelings of guilt and unworthiness; instilling: fear of the outside world who are enemies because they do not adhere to the same values, fear of independently thinking, fear of losing or of being unworthy of salvation, fear of living the community one lives in, and fear of being disapproved by the other member of the community; promoting extreme and totally opposite emotions as harshly condemning one and then after showing her/him exaggerated love; fearing awful consequences which would he caused by one's disobedience, as contracting incurable and horrible diseases, as being possessed by demons, or as being destined to hell (Hassan, 2023: 3; see also: Wenzlaff, et al., 2000: 78).

Horrible treatment applied upon certain subjects could lead to strange formation of emotional bonds, as for instance those described by the so-called Stockholm Syndrome. Despite not being widely recognized by the scientifical world, neither by the judiciary system as mitigating circumstance in favor of the individuals reckoned to manifest the effects of having

this syndrome, the Stockholm Syndrome - as studied by Kackar, and Juneja (2022) – has been described as the manifestation of some positive emotional bonds developed in captive persons, relatedly to their captors, especially as consequence of the threat posed to captives' lives and wellbeing; these formation of emotional bonds has been reckoned as irrational, right because the threat posed upon captives' health and lives should rather elicit negative emotions relatedly to the captors (p. 229).

The emotion of fear is an important subject for our research because the fear was widely cultivated by the PFs as means for achieving CAB-control. Fearing God was reckoned as the initial step for one starting to walk the path towards achieving CAB-control. Fear triggers physiological symptoms which seem to be generally human and recognizable through-out history (Taylor, 2006: 148). An individual can even develop and manifest "fear or emotions" (Mason, 2021: 11).

PFs cultivate the motions of disgust by providing to this type of emotion the targets in connection to which the disgust should be manifested by somebody: woman, society/worlds, sex/fornication etc.

PFs condemned one's having anger-emotions, and the only cases the PFs accepted the anger as having a positive purpose were the occasions on which one was anger upon his sins, or upon himself, or upon the devil.

We conclude this incursion on the field of the emotion-control by arguing that emotion can constitute a powerful tool in controlling one's CAB, right because the emotion is pervasively present in intertwining with all other psychic processes composing one's cognitive and behavioral landscape.

2.3.2. Controlling the Mood

Maladaptive thought-control strategies and dysregulated emotion-control, in addition to a heightened self-criticism and pessimism, they could lead to a "generally negative frame of the mind" (Wenzlaff, et al., 2000: 78).

A negative mood-state could influence one's ability of thought-suppression, in combination and reciprocal influence with the cognitive-load given to thought-suppressors; a bad mood diminishes the suppressors' ability to suppress the unwanted thoughts (Barraca, 2012: 111). Barraca (2012) also posited that thought which match one's current mood – congruent thoughts - could heighten that mood (p. 111). Other researches called the mood-congruent thoughts as affect-consistent thoughts (R.J.S.&J.F. / Forgas 2019: 346).

The developers of the associative-network theory stated that mood is connected to cognitive processes as thought and memories, so that the manifestation of a certain mood can favor or even elicit the retrieval of memories or occurrence of thoughts with which that mood was associated in the past (R.J.S.&J.F. / Forgas 2019: 361).

2.3.3. Conclusions

We think that we can reckon that controlling the affect – represented by emotion and mood - could offer means for influencing the associated elements of cognition and behavior. As argued in the studied sources, emotion and mood can be manipulated both by external manipulators and by one-self. Manipulating the cognition and the affect could constitute powerful means to control one's behavior, as the last part of the CAB-control.

In the following section we are going to review the researches focused on behavior-control.

2.4. Behavior-Control

Behavior-control has been seen eliciting interest throughout all history of the mankind (Vinney, 2024: 3). In the specialty literature we have found sources treating upon behavior-control on both benign and malign purposes. We define as benign purpose the treatment-related purposes, namely the psychotherapeutic interventions on behavior (Scott, Fain, and Cogburn, 2023: 1), while malign-purposed manipulations are attempts to subdue the individual (Taylor, 2006: 97).

2.4.1. Traditional Approaches on Behavior-Control

A first technique for benign behavior-control which we have come across with while studying the scientific sources it has been the Applied Behavioral Analysis (ABA) reckoned by Scott, et al., (2023) as a "common therapeutic technique in behavior modification" (p. 5). This technique for behavior-control supposes the development of a modification plan aiming to correct the types of behavior deemed as unwanted, because of being maladaptive or aberrant (Scott, et al., 2023: 3). The plan developed for behavior-control can be destined not only to address unwanted behaviors, but it can also be developed in order to address desirable behaviors (Scott, et al., 2023: 3).

The bases for behavior-control are the consequences applied upon the originator of a certain behavior, namely positive consequences will be applied as incentives when there is manifested a desirable behavior, while negative consequences will be applied as sanctions in order to discourage the unwanted behavior (Vinney, 2024: 1). A pervasive requirement needed for the behavior-control to be efficient is the consistency with which the punishment or the

reinforcement are applied until the desired behavior will become a habit or the unwanted behavior will become extinct (Vinney, 2024: 3). The behavior's extinction, according to Vinney (2024) (who cited Lally): "is the gradual; weakening and eventual disappearance of a learned behavior" (p. 3).

In our research we have ascertained third directions on behavior-control: the cognitive behavioral approach, the behavior modification approach (Scott, et al., 2023: 1-2), and the third-wave behavior approach (Barraca, 2012: 109).

The cognitive-behavioral approach, represented for instance by the Cognitive Behavioral Therapy (CBT) aims to teach the individual techniques whose application is destined to examine and then to alter the unwanted thoughts which lead to determine the decision-making process, on a ground provided by affect, so that those are manifested in unwanted behaviors; by applying those techniques, the sources of the unwanted behaviors will be gradually decreased in occurrence and intensity, and even removed (Taylor, 2006: 77). The cognitive-behavioral approach has been defined by Megdalia, et al. (2017) as a tool employed to modulate one's mental state (p. 1).

While the cognitive-behavioral approach attempts to change the thoughts of an individual in order to cause that individual's behavior-change, the behavior-modification approach focuses directly on changing the unwanted behaviors without tacking in consideration their cognitive-affective grounds, based on the fact that results and the way in which the intervention progresses can be measured; still, this behavior-modification needs an analysis of the unwanted behavior's antecedents and consequences, in order to be created on the basis of this analysis a specific target; the behavior-modification approach, at its turn, it uses manipulation of variables through punishment or reinforcement, aiming to reduce or even eliminate the unwanted behavior (Scott,

et al., 2023: 1-2). According to Vinney, (2024), the behavior-modification is based on a psychological construct called “operant conditioning”, developed by Skinner who stated that in order to understand one’s behavior the best way is by assessing the consequences of that behavior (p. 1).

Behavior modification makes use of diverse motivational techniques in its attempt to encourage desirable behavior or to eliminate unwanted behavior (Vinney, 2024: 1). In this concern, Vinney, (2024), taxonomized the behavior-control means in: negative punishment, positive punishment, negative reinforcement, and positive reinforcement (p. 2). “Behavior modification relies on ways to develop, strengthen, maintain, stop, or modify a behavior, according to Tara M. Lally” (Vinney 2024: 1).

Behavior modification treats also upon the problem of stimulus-control, as Vinney, (2024) cited Lally: “A stimulus is a catalyst that encourages a specific type of behavior. A stimulus control is ‘behavior that occurs more often in the presence of a stimulus than in its absence’” (p. 1). This affirmation, in our opinion, it would show that despite declaratively rejecting any connection or interest in studying the cognitive processes, the behavior-modification approach still studies the stimulus as primary trigger of any mental process.

2.4.2. Third-Wave Behavior-Therapies

Third-wave approach on behavior-control, represented by the third-wave behavior-therapies as: Behavioral Activation (BA), Acceptance and Commitment Therapy (ACT), Mindfulness-Based Cognitive Therapy (MBCT) and Dialectic Behavior Therapy (DBT), all of them having in common the use of mindfulness, of distancing, and of acceptance-based procedures (Barraca, 2012: 112).

The third-wave behavior-therapies propose alternatives to the cognitive-behavioral approach on CAB-control which was based on thought-repression, thought-suppression, thought-distraction etc., because the third-wave behavior-therapies reckon that such thought-control strategies would no longer be advisable (Barraca, 2012: 109). Still, as Barraca affirmed, despite some promising results obtained by the third-wave behavior-therapies, there are needed more scientific confirmations until these third-wave therapied to be recommended in all circumstances (p. 109).

2.4.3. Behaviors Targeted by Cults

Every cult attempts to shape its followers according to its own role-model. The followers are required to adopt a certain CAB-control, starting with shaping their cognitive and affective landscape and ending in manifesting the behaviors deemed as desirable by the cult leadership. The more profound changes take place within individual, the stronger attachment she/he will develop to the cult and the deeper their obedience to the cult beliefs, rules, and regulations it will be. All cults are prone to use coercion in controlling their members' CAB, and the coercion starts even before one adhering a cult (Taylor, 2006: 44). Taylor, (2006), showed that cults do not have only negative sides, but some of the cults offer to the followers: "considerable membership benefits: reduced psychological distress and improved emotional well-being, less drug use, healthier diets, and less stressful lifestyles" (p. 43; see also White, 1917: 12).

Hassan, (2023) developed a grid of notions for describing the behavior-control as operated by cults, namely dictating: the social-interactions; whom, when, and how one can have sex; clothes and hair-cutting styles; diet, including food and drink, and fasting; sleep-deprivation; restrict one's leisure or entertainment; asking for permission in taking decisions; discouraging

individualism; encourage group-thinking; strict rules and regulations; encourage and engage in bodily punishment; separation from family and friends etc. (p. 2).

2.4.4. Conclusions

Regardless the approach on behavior-control, all techniques and strategies aim to remove the unwanted behavior and then to determine the individual to impropriate the desired behavior.

As we think that we have been able to argue, the separation among cognition, affect, and behavior can be done only on theoretical purposes, in order to emphasize the research on certain aspects, but in reality the cognition, the affect, and the behavior influence on one another, so that the individual's CAB-state, on a given moment, it is a result of the complex aggregation of the three ones.

In our research on CAB-control, we have come across with complex psychological-constructs which one could not strictly frame as belonging to the field of cognition, of affect, or of behavior, but they are paramount for the success of our corpus study, so that we have grouped them under the wider category of Psychologically-complex constructs of CAB-control, as we are going to treat them in the following subchapter.

2.5. Psychologically Complex Constructs of CAB-Control

We are going to treat in the present subchapter upon the following psychologically-complex constructs of CABG-control: brainwashing, weapons of influence, beliefs, as they are paramount for our corpus study upon PFs records on CAB-control.

2.5.1. Brainwashing

Concerning the brainwashing as described by psychologists, we have reckoned as necessary us to study the complex sides of the complex psychological-constructs of the: confession; loading the language, preeminence of the doctrine over human individual, dispensing of existence, mystical manipulation, and demand for purity. All the mentions constructs have been used throughout all mankind's history – as our corpus study on PFs' writings is going to argue, upon a period of time of a millennium – but they started to be studied by psychologists in the second half of the twentieth century. We think that is would be a truism to affirm that all the mentioned complex psychological-constructs are used – to different extents - by all religions and also by all power-structures regardless their nature.

As Taylor, (2006), posited it, brainwashing supposed the involvement of at least two individuals: the brainwashed and the agent, and from this perspective the brainwashing can be seen as a social event (p. 92). From Taylor's perspective, the brainwashing implies the tacit or explicit consent of the society, and that makes society accomplice to brainwashing, because thus the society is the one providing the necessary means and environment needed by the agents who undertake brainwashing on others (2006: 92).

Brainwashing involves complex categories as: "power, change, causation, responsibility, the self, and free will" (Taylor, 2006: 187). The recipient whom the power is exerted on, he is reckoned a victim, because of experiencing unwanted and forced upon him changes relatedly to his thinking and behaviors; the target the brainwashing sets on in the victim is that of changing the core-self of the victim who also becomes unaware of the fact that she/he has lost their freedom and ended into slavery, while still considering themselves free and responsible. Taylor, (2006), posited that: "The power and freedom to act we assume we have would then be illusory, our sense of control a sweet but ultimately empty mental construct" (p. 187).

The behavioral changes the agent of brainwashing intends to force upon the victim are seen as secondary in importance, on the first place staying the intention to change the victim's thinking, so that, with the new thinking the victim would adhere freely to the previously imposed ideology; the victim will act and self-judge according to the new changes she/he experienced in their cognitive landscape (Taylor, 2006: 97). Smith, (2014), also affirmed that: "Brainwashing is basically the process where someone will be connived to abandon beliefs that they had in the past in order to take new ideals and values" (p. 20).

Brainwashing could adopt both stealth techniques or – psychological and physical - torture, but even when it adopts the stealth modes of coercion it will still preserve characteristics of torture, because of attempting to subdue the victim and to impose on the victim previously unwanted cognition, affect, and behavior (Taylor, 2006: 93). Brainwashing attempt to change the victims cognitive-web (cogweb), a psychological construct formulated and introduced by Taylor, (2006), naming "the connections among mental objects (beliefs, action plans, and so on)" (p. 129). Brainwashing inflicts a "massive personality change" (Taylor, 2006: 106).

Authors as for instance Edward Hunter defined brainwashing in quite grim nuances, affirming that the victim "becomes a living puppet – a human robot – without that atrocity being visible from the outside. The aim is to cerate a mechanism in flesh and blood, with new beliefs and new thought processes into a captive body. What that amounts to is the search for a slave race that, unlike the slaves of olden times, can be trusted never to revolt, always to be amenable to orders, like an insect to its instincts" (apud Taylor, 2006: 3). Taylor, (2006), also added that "brainwashing is described in wholly negative terms as a mental rape" (p. 4).

Brainwashing has been identified also as a possible process taking place via mass media, by employing "racial discourse, fears of captivity, and mind control" (Magor, 2020: 3).

Brainwashing has brought a change in the philosophical paradigm as well, because the classical view upon a 'diamond mind' as described by Descartes is deemed as no longer valid, and the view upon the mind is that of a reality being "much more flexible and composite" (Taylor, 2006: 207).

Brainwashing is reckoned as based on "ethereal ideas" seen as tools exceeding the rational opposition to brainwashing.

2.5.1.1. Ethereal Ideas

Ethereal ideas are concepts of abstract nature which have no verifiable or quantifiable connections with the real world, and this aspect makes possible the ethereal ideas not to be contested (Taylor, 2006: 27), and the ethereal ideas cushion against the conflict between what the real world is actually like and what the real world is presented like. Some od ethereal ideas come in the form of symbols (Taylor: 2006: 106).

The ethereal ideas are efficient means to heighten the affect-state in their receivers and adherents, and it is considered their abstract and ambiguous sides as dangerous, and not actually their specific content (Taylor 2006: 46).

Taylor, (2006), identified two social fields as having at their core ethereal ideas – like there would be: state, freedom, God -: the politics and the religion. A known phenomena is that ethereal ideas' ambiguous character allows – or even determines – diverse individuals to attribute different interpretation to ethereal ideas; another trait generated by the ambiguous character of the ethereal ideas is that they evade any rational debate (Taylor, 2006: 27). The propagators of the ethereal ideas use shiny generalities on the purpose to mask the impracticability of the ethereal ideas they propagate, and they aim to elicit high emotional response in the listeners, so

that their followers will commit strongly to the propagated ethereal ideas despite the contradictory details – which are overlooked (Taylor, 2006: 27). The ethereal ideas seen as absolute and supremely important inculcate a "sense of superiority in believers" (Taylor, 2006: 27).

Evading the rational approach on the real world, the ethereal ideas led to all sorts of excesses and abominations. As Taylor, (2006), posited it: "Ethereal ideas are generally bloodstained. Valued more highly than human life, they also facilitate the processes whereby, firstly, ends can come to justify means, and secondly, people who don't accept the ideas' supremacy can be seen as less than human. In other words, ethereal ideas encourage totalist thinking, as described by Robert Lifton (…). They therefore can be, and all too often are, used to justify acts of terrorism" (p. 28).

Ethereal ideas are fundamental elements of the image about the self as held both by society and by human individuals (Taylor, 2006: 28). The ethereal ideas are encoded in what Taylor named as cogweb and, despite not having any connection with the real world they actually gain their statute as knots in the cogweb, mediating / intermingling in the information exchanges between signals from the body and the cognitive, affective, and behavioral processes Taylor, 2006: 141).

Ethereal ideas do not necessarily have an evil nature, rather the ethereal ideas can be used both for good and for evil. Ethereal ideas – among which there are the religious ethereal ideas as well – can enhance one's life, or they can provide with resistance the oppressed and tortured individuals, and they can provide the individual the strength to survive in dreadful circumstances and to rebuild when favorable circumstances, and the ethereal ideas empower the individual who suffered even to forgive her/his oppressors (Taylor, 2006: 143). Taylor, (2006), showed that: "A

world without faith would have much less color to delight us, as well as much less pain. A world without religion would probably not be all that different from the present variety, since secular ideologies, and the urge to believe in them, would still exist" (p. 143).

Ethereal ideas present diverse degrees of dysconnectivity form the real world. For instance, the ethereal ideas in sciences do not become too ethereal because they are kept in check by the fact that scientific hypotheses undergo empirical tests. On the opposite to this, there are the religions' ethereal ideas, because the religions issue their views upon the world in terms of ethereal ideas, and then the religions impede any verification of their ethereal ideas and even consider any attempt of verification as a threat (Taylor, 2006: 141). Also, utopian thinking determined the "ethereal ideas to become even more ethereal" (Taylor, 2006: 35).

In addition to the use of the ethereal ideas, the brainwashing process employs also the procedure of confession, with the specification that in case of brainwashing the individual is forced to confess.

2.5.1.2. Confession

The general characteristic of the confession undertaken in brainwashing is the fact that is ritualistic and sometimes public (Hassan, 2023: 3), the individual is compelled to confess (Smith, 2014: 73), the confession is a forced confession (Winn, 1983: 7), and there is developed a cult of confession that becomes a paramount part of them who confess (Taylor, 2006: 43).

Relatedly to the brainwashing process, the presence of the cult of confession attempt to expose any individual's tentative to resist brainwashing, and it intrudes upon individual's inward privacy, because by forcing the individual to confess, in details, all her/his all thoughts, affects,

and behaviors, it passes the control from the victim to the brainwashing agent (Hassan, 2023: 2; Taylor, 2006: 16, 17, 89).

2.5.1.2. Loading the Language

Loading the language can ne found in any communication of any sort as issued by totalitarian institutions: lay of religious.

The aim of loading the language is that of causing an numbness to the brain, and it will cause – based also on our brains' laziness and tendency to chose the path of minimum effort – a shutting down of any independent thinking, and it consists of introducing a system of banner-like thinking – rather absence of thinking - and communication, by compressing complex human problems into "brief, highly reductive, definitive sounding phrases, easily to memorize and easily expressed" - which can be called as - "thought terminating cliches" (Taylor: 2006: 16).

By imposing thinking themes and the language to deal with those themes, the brainwashing aims to control the CAB.

2.5.1.4. Primacy of Doctrine over Human Individual

Taking control over one's cognitive landscape and forcing her/him to adopt a certain way of thinking, feeling, and behaving, it means also imposing to her/him the acceptance of the fact that the doctrine they are asked to totally adhere it is more important than they are (Taylor, 2006: 43). This primacy of the doctrine over the human individual provides the leaders with unlimited powers upon their subjects, all the way up to dispense the subjects' right to exist of not (Taylor, 2006: 43). The "doctrine takes precedence over personal experience" (Taylor: 2006: 21). The agent of brainwashing states and reinforces the futility and the falsehood of the experiences

accumulated by the human individual and, in the same time, it declares and it reinforces that only the doctrine is real (Taylor: 2006: 16). This approach confers dogmas with primacy over reality, and also over human individual (Taylor, 2006: 17).

2.5.1.5. Dispensing of Existence

Being the depositary of the doctrine and the only one knowing the doctrine in all its aspects – some secret aspects of the doctrine are unveiled only to a few chosen ones through initiation rituals, but no one knows the doctrine fully, as the leader does -, and, as it has been showed in the precedent subsection: in intertwining with the primacy of the doctrine upon human individual, the leader acquires the right to decide the fate of the adherents (Taylor, 2006: 43), meaning the right of the leader to decide all aspect of the disciples' lives (Taylor, 2006: 16), and in some cases even to decide whether the adherent deserves to live or to die (Taylor, 2006: 43). Dispensing the existence extends beyond the adherents to the doctrine, to the general population from outside the inner circle of the adherents to a certain doctrine, and upon the general population – the non-members - it is thrown the attribute of non-human (Taylor, 2006: 16).

2.5.1.6. Mystical Manipulation

Another means used by agents who aim to control the CAB of their targets, it is the mystical manipulation that includes cult rituals destined to elicit certain desirable affect and behavior, but the manner that is being done aims to provide the appearance that those affect and behavior would occur spontaneously, within the environment (Taylor, 2006: 16). In this regard, Taylor, (2006), posited that mystical manipulation: "often refers to higher purposes or supernatural authorities such as fate, the hand of history, or God, or to being chosen, or to the

divine or semi-divine status of the controlling organization as representative of a supernatural authority" (p. 16).

2.5.1.7. Sacred Science

The tenets of the doctrine are declared and observed like sacred dogmas, and the doctrine or the moral vision, they are reckoned as "an ultimate science" whose affirmations – even when clearly contradicting the reality – are unchallengeable under the punishment of being condemned to the status of a non-human (Taylor, 2006: 16, 43). The fact that only the agent of the brainwashing possesses exhaustively the knowledge of the sacred science it provides the agent with unlimited authority upon its target-individual (Taylor, 2006: 17).

2.5.1.8. Demand for Purity

In order to be granted the status of human being instead of being reckoned a non-human, the target-individual is required by the agent to become pure. The impure people – namely the outside people who do not adhere to the doctrine – are seen as a menace to the adherents and the outside people pose the danger of "contaminating the saved" (Taylor, 2006: 16). The contamination is seen as taking place through anything coming from outside the community gathered together by adhering to a certain doctrine, i.e.: external science, beliefs, customs etc. (Taylor, 2006: 17).

2.5.1.9. Environment Control and Isolation

This last aspect of brainwashing as taking control upon one's CAB, it is the necessary condition for all the previously analyzed aspects to be efficient. The control of the environment

attempts to surround the target-individual with a certain type of desirable environment, so that the stimuli the target-individual senses through his sensory-organs (seeing, hearing, smelling, tasting, and touching) to be desirable form the agent's perspective, and that will elicit a certain functioning of the cognitive landscape, by activating the cogweb in certain desirable manners, so that also the affect and the behavior will be shaped as the agent wants to (Taylor, 2006: 16, 89). A special aspect of the environment-control is the regulation – or rather the cutting off – of the communication of all sort with the general population external to the controlled environment, and that will alter the individual's views the reality (Taylor, 2006: 17).

Controlling the environment means isolating the target-individual from society seen as enemy, as composed of non-human individuals, and as a threat to salvation. Scientific studies on isolation and loneliness reached the conclusion that isolation and loneliness are malign to the human being, even leading to psychopathological disorders, and the "social connection is a fundamental human need" (Murthy, 2023: 9).

The presence or the absence, and the quality of social connections can determine one's habits to undertake physical activity, to nourish himself, to have a certain sleep-program, to have bad and harming habits as smoking, and to seek for or to avoid treatment for her/his illnesses (Murty, 2023: 31). Isolation and loneliness have been identified as cause for higher release of stress-hormones, for inflammation, and for gene expression (Murthy, 2023; 31). Isolation and loneliness caused by social withdrawal can lead to depression and anxiety, or they can make worse preexistent psychopathological conditions (Murty, 2023: 29).

Isolation and loneliness are reckoned as psychologically malign to the human individual because of depriving the human individual of psychological processes as "sense of meaning and

purpose" which "motivate the self-regulation in pursuing goals – including health goals" (Murty, 2023: 33).

Researches determined a need for quality in social relations, which cannot be replaced for quantity, so that the social relations have to be evaluated in the regard of: "structure, function, and quality" (Murthy, 2023: 10). The quality of the social relations is defined as "the degree to which relationships and interactions with others are positive, helpful, or satisfying (vs. negative, unhelpful, or unsatisfying)" (Murthy, 2023: 10).

2.5.2. Weapons of Influence

Thought studied rather as means for advertising and increasing the sells, the use of weapons of influence can be seen pervasively throughout all human society and activities. According to Smith, (2014), six weapons of influence have been identified and described: "reciprocity, commitment and consistency, social proof, liking, authority, and scarcity" (p. 273). Taylor, (2006), quoted Cialdini in enumerating as weapons of influence: "reciprocation, commitment and consistency, social proof, liking, authority, and scarcity" (p. 97; see also p. 73).

2.5.2.1. Reciprocity

Reciprocity as weapon of influence is described as human being's tendency to feel obliged to somebody who gives her/him something, regardless how unimportant or even unwanted that present would be (Taylor, 2006: 50). The fact that we feel obliged to the giver it creates in us the feeling of reciprocity in giving her/him something back, because of us feeling obliged to do that, and we will be open to persuasion, and that would mean giving back a more

substantial gift, of accepting to buy something, or reciprocating the feelings addressed to us by the initiator (Taylor, 2006: 50).

2.5.2.2. Consistency and Commitment

Another weapon of influence is seen the consistency and the commitment we manifest as consequence of our need for self-consistency. Once we adopt a certain CAB, we feel the need to be consistent to it and we manifest commitment to it.

Commitment is facilitated by strong emotions (Taylor, 2006: 28, 44, 46, 143). Commitment can be addressed to: ideology (Taylor, 2006: 212), group (Taylor, 2006: 41, 44); one can commit her/his own life to somebody (Taylor, 2006: 41).

Commitment can constitute a trap for certain individual in certain circumstances (Taylor, 2006: 204).

2.5.2.3. Social Proof

The fact that others people from a specific population, or even from the general population, accept of approve a certain CAB can constitute an argument making the target-individual to submit and accept the agent's demands (Smith, 2014: 273, 278; Taylor, 2006: 97), and this can be used as weapon of influence.

2.5.2.4. Liking

Liking as psychological process used as weapon of influence addresses certain realities of individual's life. When in a group, the fact that the target-individual like other members of the group, or the leader of the group, it will make the target-individual to change his CAB so that to

satisfy the people she/he likes, in order to please this people, or to be herself/himself pleasant and likable to those people (Taylor, 2006: 41; Smith, 2014: 273, 292).

2.5.2.5. Authority

Another weapon of influence is the authority, whether is about the group's leader's authority, or it is about the authority of other person who wants to determine us to change our CAB. There are cases which the leader's authority is gained by inculcating to target-individuals irrational fears about terrible consequence any disobedience would bring upon them: "hell, demon possession, incurable diseases, accidents, suicide, insanity, shinning of those who leave, fear of being rejected by friends and family, never a legitimate person to leave: weak, undisciplined, unspiritual, brainwashed by family or counselor, or seduced by money, sex, or rock and roll, threats to harm to ex-member and family" (Hassan 2023: 3).

An interesting side of the authority system provided by certain groups it is the fact that the target-individual becomes an agentic CAB and she/he will act on behalf of the group's authority (Taylor, 2006: 74). Obeying authority makes the target-individual hostile to any challenge addressed to the authority he obeys (Taylor, 2006: 72). Challenging the authority is usually seen as rebellion (Taylor, 2006: 33).

Within religious groups the authority has charismatic nature and characteristics, and it is seen like a gift or power, like an aura (Taylor, 2006: 217). A higher authority can usually be invoked when asking the target-individual to change his CAB (Lifton, apud Taylor, 2006: 7).

2.5.2.6. Scarcity

Underscoring the scarcity of the offered goods, whether of material or spiritual nature, it is another weapon of influence (Smith, 2014: 273, 299; Taylor, 2006: 97). The fact that a material or a spiritual good is scarce, it makes the target-individual to desire it and to feel the urge to acquire it as in competition with other individuals. Scarcity goes together with the social proof, and the agent of influence usually emphasized the desirability of the offered good (Taylor, 2006: 51). In cults, as we are going to see in the *corpus study* the scarcity is emphasized by showing that only a few will be saved and the members of the groups of those few chosen.

2.5.3. Beliefs

A general requirement posited to any human being adhering to a certain view upon the world is that of adjusting her/his beliefs professed by that particular view (Taylor, 2006: 41). Scientific studies ascertained a "consistent positive relationship between metacognitive beliefs, emotional vulnerability, and a wide range of psychological disorders" (Wells, 2002; apud Taylor, 2006: 230).

Despite the term belief seems to be a part of the common-sense-knowledge paradigm, psychologists as for instance Taylor, (2006), found it difficult to define the concept of belief (p. 127). In Taylor's view, our beliefs express our tendency to accept as valid or as invalid certain statements about the surrounding reality (2006: p. 127). Our beliefs function as a system issuing a result adapted to a certain circumstance we are in, and not independently, so that we "may have built up a highly complex network" (Taylor, 2006: 127; see also 128, 137) of related beliefs.

Regarding the cognition, scientific research ascertained the manifestation of a bias in the syllogistic reasoning, namely the manifestation of a "phenomenon that people tend to accept plausible conclusions more readily than implausible ones, irrespective of the logical validity of

the argument" (R.J.S.&J.F. / Bröder 2019: 29), as "a disposition to accept an argument as valid because you believe the conclusion" (R.J.S.&J.F. / Jonathan St. B. T. Evans 2019: 132), or as "a cognitive error that skews judgments or leads to suboptimal decision making" (R.J.S.&J.F. / Nolte, Garavito & Reyna 2019: 196). Due to the bias which our beliefs deem us prone to, we can adopt wrong or even dangerous beliefs, despite we would be contradicted by reality, because "humans will often go to some length to remove inconsistencies among their more deeply held beliefs" (Taylor 2006: 128).

Beliefs as lay-theories can influence the way we interpret our own behavior and the behavior of the people whom we come across with (Zedelius, et al., 2021: 921). For instance, if the information one receives comes in contradiction with her/his beliefs, that particular information will be perceived as a threat to the held beliefs and the human individual will act to protect her/his beliefs (Taylor, 2006: 129; see also 128). One's beliefs differ regarding their strongness, and Taylor saw the mechanism that leads to strong beliefs as a repeated reinforcement applied to those beliefs, a reinforcement that can take place by being applied and perceived intense stimuli, to that the respective beliefs become "deeply embedded in the cognitive landscape, enmeshed in a web of connections with other beliefs. A devout believer in God does not hold this conviction in isolation from all his other beliefs; rather, it provides the emotional bedrock for much of his existence. Such beliefs can be extremely hard to change. In extreme cases believers may actively reject reality if it forces change upon them, retreating into psychosis, into new worlds woven from dreams" (Taylor, 2006: 129) (see also "trauma-related beliefs", Bennet, et al., 2008: 2018).

Regardless their nature, the strong beliefs are very difficult to change, and Taylor (2006), by further applying her cogweb-paradigm described the discarding of a belief that is weak as

severing a thread from the very edge of a web, while, instead, to change a strong belief would be similar to cut off the main strands which hold the web's structure, and that would mean even to destroy the web (Taylor, 2006: 129).

Changing a belief, as also preserving a belief, it requires effort to be made and time to be allotted, and there still remains the question about the belief's lasting in time, and the objective of the agent acting for changing one's belief or for reinforcing one's belief is that of embedding that certain belief into the cogweb and constantly applying CAB-pressure until the belief to be embedded "safely below the threshold of consciousness, these new cogwebs will not fit comfortably into the rest of the target's cognitive landscape. And until they stop sticking out and attracting attention, there is always the danger that the target may be prompted to doubt them" (Taylor 2006: 210).

Taylor, (2006), further developed her analysis by showing the strong connection between beliefs and memories, so that strong beliefs are upheld by strong memories, and, in conjunction with bias, misattribution, and suggestibility, the beliefs can become undistinguishable from memories, and the human subjects can "remember" things they believe to be true, but those things didn't happen in reality (Taylor, 2006: 140-141).

Among all sorts of beliefs which the individual possesses and manifests, there are also beliefs about the group she/he belongs to, and those beliefs about the group become beliefs about herself/himself, and depending on the importance that groups had for the human individual, the larger will be the cogweb's area allotted to the beliefs about the group and, the beliefs about the group become more important than other beliefs and they even remove the weaker beliefs, this phenomenon leading to the loss of independence of the individual holding strong beliefs about the group she/he is part of (Taylor, 2006: 44). The group's take-over of individual's cognitive-

landscape, it leads also to the weakening of individual's responsibility as there takes place a diffusion of group's members' responsibility within the group, a phenomenon accompanied also by the possibility that the group's leader will achieve a "totalitarian control" upon group's members' CAB (Taylor, 2006: 44). Such control would enable group's members' brainwashing (Taylor, 2006: 127, 145; Smith, 2014: 20).

2.5.3. Conclusions

CAB-control aims to regulate the whole of the human being and that supposes dealing with psychological-constructs which are complex and which act in interdependency with all others. In this subchapter we have included complex psychological-constructs which cannot be simply stick in individually defined drawers, describing processes taking place in the daily reality.

Despite brainwashing being not so widely accepted and not so well-regarded by the scientific psychological community, in our opinion the processes identified and described by previous researches can be ascertained as having a real presence and manifestation. All the more are so the weapons-of-influence attested as daily used, for instance, by trade-agents.

An important place is occupied by the beliefs, as part of the cognitive-landscape and deeply embedded in individual's cogweb and influencing one's CAB-control.

All the aspects treated by us until here raise ethical questions, as we are going to present in the following subchapter.

2.6. Ethical Concerns in CAB-Control

Ethical concerns about CAB-control tackle with both sides regarding undertaking experiments on human-subjects and regarding psychological-clinical applications upon human subjects' CAB. Taylor posited that the complex efforts of studying the brain processes, in addition to inventing new scientific conceptual apparatus and new investigative and experimentative tools, they also need to answer the ethical challenges, and that cannot be attained but by a wide and interdisciplinary collaboration between psychologists, other scientists, ethicists, and policy makers (Megdalia, et al., 2017: 8).

Megdallia, et al., (2017), stated that, from ethical perspective, for both psychological research and psychological clinical-intervention, "it is crucial to maximize benefits to society and protect against harm" (p. 8), and they must specifically observe "ethical restrictions that apply in the use of mind control to treat dysfunction and alleviate suffering may differ from those that apply where mind control may be used to enhance typical function" (p. 8). The general medical principles, as: autonomy, beneficence, justice, and nonmaleficence, they must be applied to psychological research and to psychological-clinical intervention as well, so that the human right won't be violated (Megdalia, et al., 2017: 8).

Autonomy in psychologically guiding of the mind it means not to limit the individual's self-determination power, namely in no cases can be the CAB-control imposed upon unwilling subject, neither by using implicit or explicit coercion (Megdalia, et al., 2017: 8). Coercion can be avoided by using informed-consent, but Megdalia, et al., (2017), ascertained that as a matter of fact, in the way which the informed-consent is being applied in the present, it still needs to be perfected and enriched with more safeguard methods especially when it comes "to potential applications of mind control in vulnerable populations" (p. 8). Megdalia, et al., (2017), identified a potential danger posed by the psychological-enhancement operated upon individuals who could

become a superior cast of humans exerting implicit or explicit coercion upon average individuals (p. 8).

In order to match the ethical requirement of nonmaleficence, the physical and the psychological safety of the individuals submitted to psychological experiments or to psychological-clinical interventions – pharmacological agents, neuroprosthetics, implanted devises, transcranial magnetic stimulation etc. (Megdalia, et al., 2017: 1) -, it must constitute a priority, so that, for instance, relatedly to neural-implants to avoid infections of brain-damages, and relatedly to psychiatric effects to avoid: delusion, disinhibition, euphoria, and depression (Megdalia, et al., 2017: 8).

Based on the considerations from above, we think that we can conclude that ethical concerns must constitute a constant focus for psychologists regardless the branch of specialty which the work in, because the psychologist can affect subject's CAB-control even unintentionally, if the psychological experiments or the psychological-clinical interventions do not take in considerations all possible to be known and evaluated aspect – and sometimes even despite all efforts.

2.7. Conclusions

After performing the literature review on CAB-control, we think that we can assert that we have identified and explored, in the scientific-psychological sources, the main interests and concerns related to controlling the cognition, the affect, and the behavior, on both directions: self-control and externally-originating control.

Regarding the cognition-control we have proceeded to reviewing the techniques, the mechanisms, and the strategies of control by following the entire cognitive chain, from

sensations caused by stimuli, perceptions, memories acquiring retrieval, thinking process, and decision making, and in that we have ascertained the interconnectivity and the interdependency of the cognitive processes, as constituted in a cognitive landscape and functioning as a cogweb.

Affect can be object of control in both emotions and mood, and the affect accompanies all cognitive processes and consequently to their collaboration they can determined the manifestation of a certain behavior.

But behavior can also be used in order to attempt to control the cognition and the affect, and some researchers even proposed to overlook the cognition and the affect when attempting to control somebody's CAB.

All acquired information resulted from reviewing the scientific-psychological literature on CAB-control will constitute the basis for our approach on CAB-control as described, practiced, and recommended in the writing of the PFs.

3. Methodological Assumptions

In our research we are going to employ the postpositivist worldview, so that we are going to use the qualitative method, for we think that this is going to be in coherence and harmony with the nature of the study material represented by the writings of the PFs, writings which we consider from psychological point of view as records of naturalistic observations extended on a time period that lasted for a millennium. Our research is going to preserve an open-ended character (Dörnyei, 2011: 24) matching our main objective that consists of signaling to psychology's field the existence and the richness of what we think that we could call archival data (Jhangiani, R. S., Chiang, I-C. A., Cuttler, C., and Leighton, D. C., 2012: 142) on psychological records on naturalistic observations undertook by the PFs in real-world contexts (Jhangiani, et al., 2012: 153) and on lived experience (Jhangiani, et al., 2012: 153), and also in order to make possible for further studies to broaden and deepen the research on CAB-control at the PFs. We are going to also leave open the possibility to add changes and even to invalidate our initial research hypotheses, if necessary, by making sure that no aspect of our research is going to be ossified and reckoned as unchangeable, and in order to benefit of the new perspectives and openings that could occur during the investigative process (Dörnyei, 2011: 37-38).

We are going to select and analyze sufficient samples on the studies subjects, of relatively limited dimensions as for instance paragraphs (Dörnyei, 2011: 38) so that we are going to try to provide our research with a sufficient immersion in the field (Dörnyei, 2011: 38), in order our observations and conclusions to be thoroughly justified. By doing that we aim to provide our thesis with a longitudinal section (Dörnyei, 2011: 78) on the subject matter, by also showing the way which the studied themes on CAB-control evolved in, in the writings of the PFs, during time. Also, in order to provide our thesis with the lowest possible research bias and with a critical

approach as well, we are going to present as corrective and sometimes even opposite views of Father Professor Dumitru Stăniloae, as formulated in his author book and also in his introductions and footnotes he wrote to the texts translated by him from the original Greek manuscripts and put by him together in *The Romanian Philokalia*.

Our qualitative approach on studying the CAB-control at the PFs is going to be non-statistical and undertook on verbal-codes as they are going to be selected from the writings of the PFs (Dörnyei, 2011: 37-38). In our research we are going to generate the micro-perspective elements in order to gradually contour and generate the more general arguments allowing us to crystalize the macro-perspective on CAB-control as practices, taught, described, and recorded in the writings of the PFs (Dörnyei, 2011: 29). We aim to contour a perspective (Jhangiani, et al., 2012: 68) on CAB-control at the PFs, namely to offer a broad approach signaling the existence and the complexity of CAB-control as main preoccupation of the PFs, and also proposing some terminological equivalences in order to facilitate psychologists' access to explore this domain as recorded in the writings of the PFs.

In the *corpus study* we are going to taxonomize the diverse Philokalian themes on the three main field constituting the CAB-control: cognition, affect, and behavior; as we have done in the case of the literature review, in the corpus study as well we are going to treat some complex psychological constructs which exceed the range of only one category, meaning that they address and they are the result of complex psychological phenomena, often involving all three psychological fields in the same time and to diverse extents: cognition, affect, and behavior.

In order to proceed to our research, we have formulated as a first research-question whether the PFs writings could constitute archival material for psychological research. Such a research-question raised other derived research-questions related to the constancy of the

psychological naturalistic observations recorded by the PFs, and whether there can be established communications lined between psychology and the Philokalian writings from the perspective of the CAB-control.

Our research questions led us to formulate our main research-hypothesis:

- The naturalistic observations recorded by the PFs in their writings could constitute a treasure-trove of archival data to be further studied and valorized by further psychological research on CAB-control.

From this main research hypothesis, we are going to try and justify some derived hypotheses like:

- The fact that the PFs records on CAB-control present strong similarities over an interval of time that lasted for a millennium, it can be reckoned as a powerful validation argument in favor of their assumptions;
- The CAB-control prescriptions formulated by the PFs are interrelated in a CAB-control matrix, each prescription being in a tight connection and coherence with all others, in what we propose to be called as an anaphorical[1] interdependence;
- The PFs used a cognitive-behavioral approach on CAB-control;
- The PFs, despite they attempted to operate a sharp division between body and soul, in their approach on CAB-control they explored, practiced, and described a wholistic view upon the human person as composed of body and soul;
- The PFs' practices could present merits for being investigated by the psychological counseling and by the clinical psychology, from the perspective of employing fasting,

[1] By the term anaphorical we mean here the rhetorical trope of reiterating and treating the same core ideas by using diverse terminological paradigms.

prayer, and doing good deeds, as treatment elements in achieving CAB-control, through a cognitive-behavioral approach.

As we are going to present in the corpus study, the PFs had an ideal to pursuit on CAB-control in order to achieve a target-behavior suiting their doctrine[2], and according to that ideal of theirs they categorized the individuals whose behavior their recorded in their writings, and the PFs operated judgments in the same time of recording their naturalistic observations, so that in our view that can be assimilated to what the psychological research calls as coding (Jhangiani, et al., 2012: 142). All PFs took and developed the same behavior-coding and observed similar aspects based on that particular code. An important aspect is that the PFs recorded not only other's behaviors, but they also recorded their self-reports on their own cognition, affect, and behavior, sometimes ranging on a life-span, but most of the time in a summative manner, as teachings and recommendations addressed mainly to their disciples. In our research we have come across also to writings that could be assimilated to psychological unstructured-interviews (Jhangiani, et al., 2012: 152), or to answering some questionnaires, namely texts wrote in a question-and-answer manner. We think that we can argue that some of the writings of the PFs present them as recording participant-observation, for being active participants in the monastic groups they were writing about (Jhangiani, et al., 2012: 152). Of course, we have to highlight the fact that the main purpose which the PFs recorded their observations on, on CAB-control, it was not intentional scientific research, but it was destined to teach others how to achieve the target behavior defined by the PFs as dispassion[3]. Nevertheless, as we have ascertained during our

[2] In this regard we think that we would be justified if we spoke about a certain phenotype (R.J.S.&J.F. / Hambrick 2019: 253) that was intended to be developed and that it was observed and described by the PFs.

[3] In order not to confound the theological term dispassion to its psychological counterpart, we are giving here the definition from *The English Philokalia / Glossary*, p. 1241: "DISPASSION (*απάθεια - apatheia):* among the writers

research, most of their writings are structured and following a logical flow, usually from simple to complex, from stimuli to complex cognitive processes, and then manifested in behavior, taking place in both directions: from body to controlling the soul and from soul to controlling the body. Although the PFs did not attempt to conduct scientific research as we define it today (Taylor, 2006: 143; Jhangiani, et al., 2012: 3, 8; Wenzlaff, et al., 2000: 83; R.J.S.&J.F. / Bröder, 2019: 28 etc.), the PFs kept records on their experiences on CAB-control, as it is basically recommended by the scientific approach on psychological research (Jhangiani, et al., 2012: 109).

We think that the records kept by the PFs upon the naturalistic self-observation and upon the observations they took on others, to some extent those records fulfill the scientific requirements on reliability, replication, objectivity, validity, and generalizability (Jhangiani, et al., 2012: 156). The reliability as scientific requirement for the records kept by the PFs it is provided, in our opinion, by the over-time consistency, by the across-items consistency, and by the across-different PFs records' consistency (Jhangiani, et al., 2012: 1, 93, 142). The fact that the PFs conducted the similar approach on CAB-control, and the fact that they formulated similar advices for their disciples, in our view is an argument for holding up the replication proof

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of the texts here translated, some regard passion (q.v.) as evil and the consequence of sin (q.v.), and for them dispassion signifies passionlessness, the uprooting of the passions; others, such as St Isaiah the Solitary, regard the passions as fundamentally good, and for them dispassion signifies a state in which the passions are exercised in accordance with their original purity and so without committing sin in act or thought. Dispassion is a state of reintegration and spiritual freedom; when translating the term into Latin, Cassian rendered it 'purity of heart'. Such a state may imply impartiality and detachment, but not indifference, for if a dispassionate man does not suffer on his own account, he suffers for his fellow creatures. It consists, not in ceasing to feel the attacks of the demons, but in no longer yielding to them. It is positive, not negative: Evagrius links it closely with the quality of love *(agape)* and Diadochos speaks of the 'fire of dispassion' (§ 17: in our translation, vol. I, p. 258). Dispassion is among the gifts of God" (Palmer, Kallistos, and Sherrard, 1979: 1239).

(Jhangiani, et al., 2012: 1, 66). We are going to aim reaching objectivity (Jhangiani, et al., 2012: 156) in our research by avoiding self-serving biases favoring our research (Taylor, 2006: 41), and by attempting to identify and weaken the self-report biases (Wenzlaff, et al., 2000: 74) at the PFs by using extensively the comparative method so that to identify the substantial similarities in the PFs' records. The PFs' records can be attributed an ecological validity, because those records were kept on behaviors occurring in everyday-contexts (Neisser, 1976; apud R.J.S.&J.F. 2019: 7), this providing the frame for PFs' generalizability (Neisser, 1976; apud R.J.S.&J.F. 2019: 7) of their conclusions and recommendations on CAB-control.

We are going to identify and define psychological-constructs which we are related to CAB-control at the PFs by describing the cognitive, affective, and behavioral processes and traits, and also their interconnection (Jhangiani, et al., 2012: 87-88). On the identified psychological-constructs we are going to develop and write down theoretical narratives exploiting the self-reports and the records on others' behaviors as kept by the PFs (Jhangiani, et al., 2012: 154).

In conclusion we define our research as: applied research (Jhangiani, et al., 2012: 9-10) on the CAB-control at the PFs; non-experimental research (Jhangiani, et al., 2012: 134), using archival data constituted of the records kept by the PFs on their naturalistic observation (Jhangiani, et al., 2012: 143) in real-life environment (Neisser, 1976; apud R.J.S.&J.F. 2019: 7; R.J.S.&J.F. / Nolte, et al., 2019: 177; Ashton, et al., 2023: 2;), and qualitative research (Jhangiani, et al., 2012: 136, 152, 154).

In the following chapter we are going to offer a proposed equivalences-terminological-matrix between psychological terms of interest for our research and theological terms used by the PFs in their writings.

4. Equivalences-Terminological-Matrix between Psychological and Theological Terms

In order to facilitate psychologists' access to the PFs writings, we are going to propose in the present chapter some equivalences between the terms used by the scientific apparatus of the psychology and the theological terms used by the PFs in keeping their naturalistic records on CAB-control, as those terms were used in their writings.

As a general observation, although there were some variations and evolutions from terminological perspective, the PFs theological technolect has been almost unchanged during the one millennium time which the PFs' writings spanned over, and it largely has remained the same up to these days. Still, some differences were manifested, as for instance between reckoning the human being as composed of body and soul, while some other PFs used a tripartition of the human being in: body, soul, and spirit.

A shortcoming of the terminological-equivalences-matrix is going to be that of not being able to totally replace the theological technolect, so that the psychologists interested in further developing the bridgeheads set down by us will need to complete the information provided by us in this terminological-equivalences-matrix. Also, some of the PFs' technolect's terms do not have direct equivalences in the psychology's realm, or they encounter a semantic or even linguistic void on the psychology's terminology, and that might be because the psychological research has not been yet interested in exploring those aspects.

We reckon as a plus the fact that the terms explained in the *Glossary* of *The English Philokalia* – the *Glossary* constituted the basis of the translation from the original Greek manuscripts – were chosen by an interdisciplinary committee composed of philologians and theologians, who analyzed the best equivalences and brought the best arguments they could find

in favor of their choices, and they actually composed an explanatory dictionary of Philokalian terms that offers us an important tool in order us to chose appropriate psychological-terms equivalences, based on their unit of meaning.

We are aware of the fact that the PFs used their theological terms in various contexts and sometimes with various meanings, so that we think that it won't be feasible us to attempt to compose an exhaustive terminological-equivalences matrix. Consequently, we are going to analyze and to find psychological-terms equivalences for the main and most used theological terms.

In order to add maximum possible correctness to our research, we are going to use as sources:

VandenBos, G. R., (Ed. in chief), (2015), *Dictionary of psychology*, Second Edition, Washington: American Psychology Association.

Bria, I., (1994), *Dicționar de teologie ortodoxă de la A la Z (Dictionary of Orthodox theology form A to Z)*, Second Edition revised and completed, Bucharest Publishing House of the Biblical and Missionary Institute or the Romanian Orthodox Church; the manuscript of the translation can be downloaded from www.academia.edu.

Buchiu, Ș., Tulcan, I., (Coord.), (2019), *Dicționar de Teologie Ortodoxă (Dictionary of Orthodox theology)*, Bucharest: Basilica.

The volumes I-X of *The Romanian Philokalia*, originally translated and put together by Dumitru Stăniloae, from Greek to Romanian, using the original manuscripts, and translated by us from Romanian to English – the manuscripts in English can be

downloaded from <www.academia.edu>, or from Internet Archive <web.archive.org>.

And 10 volumes composing 6 author books (some having 2 or 3 volumes) (the manuscripts in English can be downloaded, in PDF format, from <www.academia.edu>, or from Internet Archive <web.archive.org>).

In order to provide additional information, we have specified in the table from below the correspondences between the sources in Romanian and in English; we are going to cite the places as occurring in the manuscripts of the English translations:

Stăniloae, D., (1947)	Stăniloae, D., (2015(1))
Stăniloae, D., (1948)	Stăniloae, D., (2019(1))
Stăniloae, D., (1979)	Stăniloae, D., (2019(2))
Stăniloae, D., (1977(1))	Stăniloae, D., (2023(1))
Stăniloae, D., (1977(2))	Stăniloae, D., (2023(2))
Stăniloae, D., (1979)	Stăniloae, D., (2022)
Stăniloae, D., (1980)	Stăniloae, D., (2024(1))
Stăniloae, D., (1981)	Stăniloae, D., (2024(2))
Stăniloae, D., (1992)	Stăniloae, D., (2021(1))
Stăniloae, D., (1993(1))	Stăniloae, D., (2021(2))

Stăniloae, D., (1993(2))	Stăniloae, D., (2021(3))
Stăniloae, D., (1993(3))	Stăniloae, D., (2021(4))
Stăniloae, D., (1995)	Stăniloae, D., (2021(5))
Stăniloae, D., (1997)	Stăniloae, D., (2021(6))
Stăniloae, D., (2003)	Stăniloae, D., (2021(7))
Stăniloae, D., (2005)	Stăniloae, D., (2021(8))
Stăniloae, D., (2006)	Stăniloae, D., (2020(2))

Palmer, G. E. H., Ware, K., and Sherrard, P., (1979), *The English Philokalia*, London: Faber and Faber.

Golea, M., (2023), *Saint Dumitru the restorer of the Christian theology*, Arad. (The issue in one piece; there is also an issue in twelve volumes). (This work can be downloaded in PDF format, from <www.academia.edu>, or from Internet Archive <web.archive.org>).

For the terms which are not defined in the theological researched sources we are going to collect their characteristics and present them descriptively – without aiming to formulate a theological definition -, as proposed equivalence to the psychological term.

If the terms have the same word as denominator, both psychological definition and theological proposed equivalence will bear the same title, unlike in the cases where they differ.

In order to group the terms related to a certain paradigm, we are going to add after the basic term its related attributes in different table-cells. For instance, after treating the term "thought", we are going to treat also "thought: evil-thought", because otherwise, if he used only "evil-thought" it would be moved to the letter "e" and that would make the research unergonomic.

Absence of addiction:

Detachment: "1. a feeling of emotional freedom resulting from a lack of involvement in a problem or situation or with a person. 2. objectivity: that is, the ability to consider a problem on its merits alone. Also called **intellectual detachment**." (VandenBos, 2015: 302)

Habituation: "4. the elimination, through repetition and practice, of extraneous responses that interfere with learning a skill. (VandenBos, 2015: 479)

Positive addiction: "a concept that some activities in which a person feels a need or urge to participate, such as meditation or exercising, are positive even though they may possibly become a form of addiction. Positive addictions are considered healthy therapeutic alternatives relative to negative addictions, such as drug abuse, alcohol dependence, or cigarette smoking. [developed by U.S. psychiatrist William Glasser (1925–2013)]" (VandenBos, 2015: 809)

Passionlessness, dispassion, lack-of-passions, absence of passions, freedom, apatheia:

Dispassion (*απάθεια - apatheia):* among the writers of the texts here translated, some regard passion (q.v.) as evil and the consequence of sin (q.v.), and for them dispassion signifies

passionlessness, the uprooting of the passions; others, such as St Isaiah the Solitary, regard the passions as fundamentally good, and for them dispassion signifies a state in which the passions are exercised in accordance with their original purity and so without committing sin in act or thought. Dispassion is a state of reintegration and spiritual freedom; when translating the term into Latin, Cassian rendered it 'purity of heart'. Such a state may imply impartiality and detachment, but not indifference, for if a dispassionate man does not suffer on his own account, he suffers for his fellow creatures. It consists, not in ceasing to feel the attacks of the demons, but in no longer yielding to them. It is positive, not negative: Evagrius links it closely with the quality of love *(agape)* and Diadochos speaks of the 'fire of dispassion' (§ 17: in our translation, vol. I, p. 258). Dispassion is among the gifts of God." (Palmer, et al., 1979: 1241)

Addiction: "**addiction** *n.* a state of psychological or physical dependence (or both) on the use of alcohol or other drugs. The term is often used as an equivalent term for substance dependence and sometimes applied to behavioral disorders, such as sexual, Internet, and gambling addictions. A chemical substance with significant potential for producing dependence is called an addictive drug. **—addictive** *adj.*" (Palmer, et al., 1979: 19)

Passion (*πάθος - pathos):* in Greek, the word signifies literally that which happens to a person or thing, an experience undergone passively; hence an appetite or impulse such as anger, desire or jealousy, that violently dominates the soul. Many Greek Fathers regard the passions as something intrinsically evil, a 'disease' of the soul: thus, St John Climacus affirms that God is not the creator of the passions and that they are 'unnatural', alien to man's true self *(The Ladder of Divine Ascent,* Step 26, translated by Archimandrite

Lazarus [op. Cit.], p. 211). Other Greek Fathers, however, look on the passions as impulses originally placed in man by God, and so fundamentally good, although at present distorted by sin (cf. St Isaiah the Solitary, § 1: in our translation, vol. I, p. 22). On this second view, then, the passions are to be educated, not eradicated; to be transfigured, not suppressed; to be used positively, not negatively (*see* Dispassion)." (Palmer, et al., 1979: 1243)

Affect / emotion

Fear: a basic, intense emotion aroused by the detection of imminent threat, involving an immediate alarm reaction that mobilizes the organism by triggering a set of physiological changes. These include rapid heartbeat, redirection of blood flow away from the periphery toward the gut, tensing of the muscles, and a general mobilization of the organism to take action (see fear response; fight-or-flight response). Fear differs from anxiety in that the former is considered an appropriate short-term response to a present, clearly identifiable threat, whereas the latter is a future-oriented, long-term response focused on a diffuse threat. Some theorists characterize this distinction more particularly, proposing that fear is experienced when avoiding or escaping an aversive-stimuli and that anxiety is experienced when entering a potentially dangerous situation (e.g., an animal foraging in a field where there might be a predator). Whatever their precise differences in meaning, however, the terms are often used interchangeably in common parlance. See also fright." (VandenBos, 2015: 413)

The PFs discerned between two types of fear of God: the fear of the beginners who fear the punishment from God for their sins, and the fear of the sons who fear not to love the love

for them of their Heavenly Fathers, the last one being reckoned as consummate love for God (Stăniloae, 2019 (1): 34-36, 263-264, 352-353). The fear was a main tool for CAB-control, as for instance: "Fear of God keep our thoughts under control" (Stăniloae, 2019 (1): 325-326).

Good fear, according to nature: the good fear was defined by the PFs as the fear of: God, death, losing own salvation, offending people around and losing their love and making them losing their own salvation, the fear of committing sins, fear of judgment etc. (Stăniloae, 2015(1): 19, 20, 248, 279, 280-281, 289, 349-350, 359 etc.). This type of fear was recommended by the PFs and reckoned by them as the first step in spiritualization, as the fear of God determined one to come to faith.

Evil fear, opposite to nature: it was defined by the PFs as the fear of not having enough material goods, or the fear of bodily sufferings, or the fear for own mortal life, or the fear of the world, or the irrational fear of certain places (Stăniloae, 1993 (1): 213; Stăniloae, 1992: 100-101).

Affect:

Worry: "state of mental distress or agitation due to concern about an impending or anticipated event, threat, or danger. Difficult to control, persistent and excessive worry is a primary symptom of generalized anxiety disorder. See also meta-worry." (VandenBos, 2015: 1163-1164).

Meta-worry: "1. persistent worry about one's own thoughts and cognitive processes. 2. a negative metacognitive process in which one worries about one's own worrying and about its potentially harmful effects on oneself. According to British psychologist Adrian Wells, who first described this process in 1994, it contributes to the development of

generalized anxiety disorder." (VandenBos, 2015: 646).

Worry: worrying about material things, physical sufferings, or psychical death, it was reckoned by the PFs as an impediment in the way of the spiritualization, and even a sin, because of not allowing one to totally surrender herself/himself in the care of God, so that that was a manifestation of faithlessness (Stăniloae, 2015(1): 94, 174, 300-301, 385; Stăniloae, 2019(1): 148, 149, 225, 247-248; Stăniloae, 2019(2): 88-89, 93, 120-121, 251-252) etc.).

Worriless-ness/carelessness: good carelessness, bad carelessness: opposite to worry ant to care there was used the term of carelessness which, at its turn, had a two-sides meaning: there was a good carelessness meaning that the nun or the monk were not preoccupied with or worried about material needs or physical suffering or death (Stăniloae, 2019(2): 209-212, 260-274 etc.), and there was also an evil carelessness having as object the care and the worries for own salvation, meaning the care for observing the praying program or the working of the virtues, or even being careless regarding the way one ate or drank (Stăniloae, 2019(2): 184-185; Stăniloae, 2019 (1): 123-124, 203-204; Stăniloae, 2015 (1): 343-344, Stăniloae, 2015 (2): 300-301 etc.).

Affect:

Anger: "an emotion characterized by tension and hostility arising from frustration, real or imagined injury by another, or perceived injustice. It can manifest itself in behaviors designed to remove the object of the anger (e.g., determined action) or behaviors designed merely to express the emotion (e.g., swearing). Anger is distinct from, but a significant activator of, aggression, which is behavior intended to harm someone or something. Despite their mutually influential relationship, anger is neither necessary nor

sufficient for aggression to occur." (VandenBos, 2015: 55)

Wrath: the soul was attributed by the PFs three powers: rationality, lust, and wrath/anger/furry. Mainly evil, the wrath had also a positive use, namely against the unwanted/evil thoughts, against unwanted affect/lust, and against making the decision to commit sin and against manifesting the decision in a maladaptive/unwanted/sinner behavior. (Stăniloae, 2019(1): 173-174, 198-199, 270; Stăniloae, 2022: 347-348; Stăniloae, 2015(2): 34-35, 77, 93, 119; Stăniloae, 2019(2): 64-65, 308 etc.).

Lust: **appetitive aspect of the soul**, or **the soul's desiring power** (*τό ἐπιθυμητικόν- to epithymitikon):* one of the three aspects or powers of the soul according to the tripartite division formulated by Plato (see his *Republic,* Book iv, 4.34D-441C) and on the whole accepted by the Greek Christian Fathers. The other two are, first, the intelligent aspect or power (*τό λογιστικόν - to logistikon: see* Intelligent); and, second, the incensive aspect or power (*τό θυμικόν - to thymikon),* which often manifests itself as wrath or anger, but which can be more generally defined as the force provoking vehement feelings. The three aspects or powers can be used positively, that is, in accordance with nature and as created by God, or negatively, that is, in a way contrary to nature and leading to sin (q.v.). For instance, the incensive power can be used positively to repel demonic attacks or to intensify desire for God; but it can also, when not controlled, lead to self-indulgent, disruptive thought and action. The appetitive and incensive aspects, in particular the former, are sometimes termed the soul's passible aspect (*τό παθητικόν - to pathitikon),* that is to say, the aspect which is more especially vulnerable to *pathos* or passion (q.v.), and which, when not transformed by positive spiritual influences, is susceptive to the

influence of negative and self-destructive forces. The intelligent aspect, although also susceptible to passion, is not normally regarded as part of the soul's passible aspect." (Palmer, et al., 1979: 1240)

Behavior:

Stages of change: "the five steps involved in changing health behavior according to the transtheoretical model: (a) precontemplation (not thinking about changing behavior), (b) contemplation (considering changing behavior), (c) preparation (occasionally changing behavior), (d) action (practicing the healthful behavior on a regular basis, resulting in major benefits), and (e) maintenance (continuing the behavior after 6 months of regular practice). [developed by U.S. clinical psychologist James O. Prochaska (1942–)]." (VandenBos, 2015: 1023)

Stages of spiritual growth/advancement/progress:

The PFs taxonomized the spiritual growth in two stages of change: the stage of the doing – also called as the stage of the active life, and the stage of the contemplation – also called as the stage of the contemplative life: "The virtues which are the stairs of the active life and are lined up in the following order: the lowest one it is the faith, which gives birth to the fear of God. This one, it gives birth to keeping of the commandments, of whose daughters are: the restraint, the sapience, the patience and the hope. All of these lead to dispassion *(α π α θ ε ι α)*, of which fruit is the love. From now on, we leave the active life. The love introduces us into the contemplative life." (Stăniloae, 2015(1): 44).

Behavior: "external or internal stimuli, including objectively observable activities,

introspectively observable activities (see covert behavior), and nonconscious processes. **2.** more restrictively, any action or function that can be objectively observed or measured in response to controlled stimuli. Historically, behaviorists contrasted objective behavior with mental activities, which were considered subjective and thus unsuitable for scientific study. See behaviorism. —**behavioral** *adj.*" (VandenBos, 2015: 112)

The outward man: the manifested and perceived behavior of a human being (see, for instance: Stăniloae, 2015 (1): 335; Stăniloae, 2019 (1): 58, 77-78).

Behavior: Behavioral model: "a conceptualization of psychological disorders in terms of overt behavior patterns produced by learning and the influence of reinforcement contingencies. Treatment techniques, including systematic desensitization and modeling, focus on modifying ineffective or maladaptive patterns." (VandenBos, 2015: 115)

Behavioral modeling: 1. a training technique in which workers are instructed on and then shown a skill or problem-solving method that they then practice using role play or a computer simulation. **2.** any conscious or nonconscious imitation of the behavior of another person." (VandenBos, 2015: 115)

Behavior as approached by the PFs:

Behavior-coding: PFs described a role-model-behavior: passionless / dispassionate / saved / deified man; the FP contoured the psychological portrait of the perfect man / consummate man / deified man (see, for instance: Stăniloae, 1997: 160; Stăniloae, 2006: 88; Stăniloae, 1993(1): 105-106; Stăniloae, 1992: 116))

Signs of spiritualization manifested in behavior: tears, patience, composure, a slim body,

temperance, a luminous / happy face, sighs, humbleness, hating nobody, temperance, gentleness, absence of anger, patience, equal love etc. / covetousness, impatience, anger, wrath, gossiping etc. (Stăniloae, *The Romanian Philokalia*).

Behavior: Unwanted behavior:

Counterconditioning: "an experimental procedure in which a nonhuman animal, already conditioned to respond to a stimulus in a particular way, is trained to produce a different response to the same stimulus that is incompatible with the original response. This same principle underlies many of the techniques used in behavior therapy to eliminate unwanted behavior in people." (VandenBos, 2015: 260).

Evocative therapy: "therapy based on the idea that behavior is aroused by underlying factors. Once the factors underlying a maladaptive or unwanted behavior have been identified, dispositional and environmental changes can be made to affect those factors and therefore alter the behavior. [originated by Jerome D. Frank]" (VandenBos, 2015: 390).

Habit reversal: "a technique of behavior therapy in which the client must learn a new, correct response to a stimulus and stop responding to a previously learned cue. Habit reversal is used, for example, to control such unwanted behavior as overeating, smoking, hair pulling (trichotillomania), and nail biting." (VandenBos, 2015: 479).

Sinfulness / committing evil deeds / committing sins:

Sin (*ἁμαρτία - hamartia):* the primary meaning of the Greek word is 'failure' or, more specifically, 'failure to hit the mark' and so a 'missing of the mark', a 'going astray' or, ultimately, 'failure to achieve the purpose for which one is created'. It is closely related, therefore, to illusion (q.v.). The translation 'sin' should be read with these connotations in

mind." (Palmer, et al., 1979: 1244)

Right-hand sins: haughtiness, vain-glory, pride, hatred, envy.

Left-hand sins: covetousness, fornication, idleness, drowsiness, laziness.

Behavior-codes:

Ethical values: **morals**: "the ethical values or principles that people use to guide their behavior. See also moral; morality." (VandenBos, 2015: 668)

Morals: "the ethical values or principles that people use to guide their behavior. See also moral; morality." (VandenBos, 2015: 668)

Morality: "a system of beliefs or set of values relating to right conduct, against which behavior is judged to be acceptable or unacceptable." (VandenBos, 2015: 667)

Practice of the virtues (*πρακτική* **-** *praktiki)*: see Contemplation. (Palmer, et al., 1979: 1243)

Virtues as listed by PFs are: **bodily virtues**: "the soothing of the cares (hesychia) that is the "beginning of the purification" (first book, head 1), the fasting with measure, the psalmody, the spiritual or clean prayer of the doer, the reading of the words and of the lives of the saints, the questioning of the experienced ones (the first book, head 2). They clean off the body from the three lusts."; and **spiritual virtues**: "The spiritual virtues consist in cleaning the soul from the thinner passion than the ones of the body. This is done through the eight Blessings. "One can know a quite precise distinction between the first five ones and the last three ones, which are solidary with the superior forms of the contemplative life. In the first stage it is attained the dispassion, the detaching (αποσύνδεση), or the neutralization of the lusts, which makes possible the contemplation of the things according to the nature; in the second one, one obtains the dispassion, the

door of the perfect love, of the peace of the thoughts, the spiritual joy, the higher clean prayer. While at the beginning, during the first stage, the man is united with the suffering Jesus Christ, during the second stage, he is united with the glorified Christ." (Stăniloae, 2019(2): 24)

CAB-control:

Cognitive control: "the set of processes that organize, plan, and schedule mental operations. See also control processes; executive." (VandenBos, 2015: 203)

Cognitive coping: "any strategy in which a person uses mental activity to manage a stressful event or situation. A variety of different forms exist, such as putting the experience into perspective, seeking to understand the causes of the situation, thinking about steps to resolve the situation, thinking about pleasant experiences instead of the current difficulty (positive refocusing), redefining the situation to emphasize potential benefits (positive reappraisal), exaggerating the negative consequences of the event (catastrophizing), blaming oneself or others for the occurrence of the event, dwelling on the negative emotions associated with the event (rumination), and minimizing the situation or its impact (cognitive avoidance). Some of these strategies (e.g., positive reappraisal, positive refocusing, putting things into perspective) generally are considered more effective than others, being associated with more positive psychological outcomes. Compare behavioral coping." (VandenBos, 2015: 203)

Affect-display: "a facial, vocal, or gestural behavior that serves as an indicator of affect. See emotional expression." (VandenBos, 2015: 27)

Affect-intensity: "the strength of experience of emotional states from very low to very high, irrespective of the nature (e.g., positive versus negative) of those states." (VandenBos,

2015: 27)

Response-focused emotion regulation: "in the process model of emotion regulation, a form of emotion control in which, following an event that has triggered an emotional response, one countermands this response and suppresses the urge to react emotionally to the event (called **expressive suppression**). For example, one might try to look composed while feeling devastated or to look calm while feeling angry or resentful. Since this type of emotion regulation occurs relatively late in the emotion process, potentially after affective experience has already been generated, long-term reliance on its strategy of expressive suppression may have deleterious effects on psychological and physiological well-being. Compare antecedent-focused emotion regulation. [proposed in 1998 by U.S. clinical psychologist James J. Gross]." (VandenBos, 2015: 912)

Behavior-control: "the use of conditioning, therapeutic techniques, or other methods to steer individual or group behavior in a desired direction. For example, behavior control may be used to help children with conduct problems engage in more appropriate actions at school and at home. In some contexts, the term also refers to the misuse of certain treatments (e.g., drugs) to manage institutionalized individuals, particularly patients with mental illnesses. **2.** see fate control." (VandenBos, 2015: 117)

Ascesis: means for thought control: physical ascesis / using the tormenting of the own body / extreme restraining; thought ascesis; readings; prayer; meditation; confession of sins; spiritual guidance; doing good deeds; cultivating the faith; cultivating the fear; cultivating the patience; cultivating the love; asking the help from God in order to control the CAB.

the mind is incapable of banishing away the thoughts by itself so that the mind needs the help from the godlike grace / the together working of the man's mind/will with the godlike grace

Hesychasm: recommended and practiced an extreme CAB-control living-style; the ascesis adopted and professed by hesychasts aimed to attain a state of ecstasy which they allegedly experience/saw the unapproachable light as uncreated divine energy, or the direct contact with Christ Jesus or with God (Stăniloae, 1993(2): 4, 24; Stăniloae, 2015(2): 86; Stăniloae, 1992: 201-202, 217-223; Stăniloae, 2019(1): 12 etc.).

Calmness:

Relaxation *n.* **1.** abatement of intensity, vigor, energy, or tension, resulting in calmness of mind, body, or both. **2.** the return of a muscle to its resting condition after a period of contraction." (VandenBos, 2015: 902).

Stillness (*ήσυχία - hesychia):* from which are derived the words hesychasm and hesychast, used to denote the whole spiritual tradition represented in *The Philokalia* as well as the person who pursues the spiritual path it delineates (see Introduction, vol. i, pp. 14-16)**:** a state of inner tranquility or mental quietude and concentration which arises in conjunction with, and is deepened by, the practice of pure prayer and the guarding of heart (q.v.) and intellect (q.v.). Not simply silence, but an attitude of listening to God and of openness towards Him." (Palmer, et al., 1979: 1244)

Cognition: "all forms of knowing and awareness, such as perceiving, conceiving, remembering, reasoning, judging, imagining, and problem solving. Along with affect and conation, it is one of the three traditionally identified components of mind. **2.** an individual percept,

idea, memory, or the like." (VandenBos, 2015: 201-202)

Affect: "any experience of feeling or emotion, ranging from suffering to elation, from the simplest to the most complex sensations of feeling, and from the most normal to the most pathological emotional reactions. Often described in terms of positive affect or negative affect, both mood and emotion are considered affective states. Along with cognition and conation, affect is one of the three traditionally identified components of the mind." (VandenBos, 2015: 26-27)

Inward man: The result of all cognitive-processes and of all affects experienced by a person at a given moment. (Stăniloae, 2019(1): 58, 107-108; Stăniloae, 2019(2): 341; Stăniloae, 2015(1): 335; Stăniloae, 2022: 378-379, 380-382 etc.)

Contemplation:

Meditation: "profound and extended contemplation or reflection in order to achieve focused attention or an otherwise altered state of consciousness and to gain insight into oneself and the world. Traditionally associated with spiritual and religious exercises, meditation is now also used to provide relaxation and relief from stress; treat such symptoms as high blood pressure, pain, and insomnia; and promote overall health and well-being. See also concentrative meditation; mindfulness meditation; transcendental meditation." (VandenBos, 2015: 634)

Self-reflection: "**1.** examination, contemplation, and analysis of one's thoughts, feelings, and actions. The condition of or capacity for this is called **self-reflexivity**. **2.** See reflective consciousness." (VandenBos, 2015: 958)

Mysticism: "1**.** the view that there are real sources of knowledge and truth other than sensory

experience and rational deduction. It is held that such knowledge comes through inspiration, revelation, or other experiences that are not strictly sensory, although there may be a sensory component. A common implication is that such knowledge cannot readily be shared with or conveyed to others but must be individually achieved. Mysticism thus carries a connotation of subjectivism. **2.** the belief that an immediate knowledge of, or union with, the divine can be achieved through personal religious experience. Accounts of mystical experiences in the writings of various spiritual traditions typically describe a state of intense, trancelike contemplation in which a sense of profound insight is accompanied by feelings of ecstatic self-surrender." *VandenBos, 2015: 683)

Contemplation: (*θεωρία - theoria):* the perception or vision of the intellect (q.v.) through which one attains spiritual knowledge (q.v.). It may be contrasted with the practice of the virtues (*πρακτική - praktiki)* which designates the more external aspect of the ascetic life - purification and the keeping of the commandments - but which is an indispensable prerequisite of contemplation. Depending on the level of personal spiritual growth, contemplation has two main stages: it may be either of the inner essences or principles (q.v.) of created beings or, at a higher stage, of God Himself." (Palmer, et al., 1979: 1240-1941)

Courage: "the ability to meet a difficult challenge despite the physical, psychological, or moral risks involved in doing so. Examples of acts of courage include saving another's or one's own life against a meaningful threat; coping with a painful, debilitating, or terminal illness; overcoming a destructive habit; and voicing an unpopular opinion. Also called

bravery; **valor**." (VandenBos, 2015: 261)

Daring:

Good daring: daring to adopt a harsh ascesis, daring to address God prayers for people in need or in distress when he who prays is highly spiritualized, daring founded on love, pious daring (Stăniloae, 2018: 228-229, 422-423; Stăniloae, 2006: 45; Stăniloae, 2015(1): 54; Stăniloae, 2015(2): 160; Stăniloae, 2019(1): 194)

Bad daring: manifested in inappropriate contexts, daring towards the Fathers or towards the brothers by exceeding the limits of humble behavior, daring to be self-opinionate, daring towards God before being highly spiritualized etc. (Stăniloae, 2019(1): 175, 208, 212; Stăniloae, 2019(2): 184-186).

Crying:

Ataque de nervios: "a culture-bound syndrome found among Latinos, characterized by shaking, uncontrollable shouting or crying, a sense of rising heat, loss of control, and verbal or physical aggression, followed by fainting or seizure-like episodes. Symptoms often occur following a stressful event related to the family, and most individuals quickly return to their previous level of functioning." (VandenBos, 2015: 84)

Attachment behavior: "**1.** behavior associated with the formation of and investment in significant relationships. **2.** infant behavior that results in the infant gaining proximity to or contact with his or her caregiver. Its manifestations include crying, smiling, calling, and clinging. See attachment theory. [first described by John Bowlby]." (VandenBos, 2015: 86)

Behavior coding: crying is a symptom used in behavior coding (VandenBos, 2015: 116).

Crying / having tears: crying / having tears was reckoned by the PFs as a sign of CAB-change, and the crying accompanied – in their view – the whole spiritual growth; not having tears was considered as a sign of insensitivity/heart-callousness; there were two kinds of crying: a crying caused by feeling guilty for your sins and because of pricking-of-heart, and there was a happy crying, caused by feeling the presence of and the communion with God; some Fathers spoke about ceaseless crying, others about crying that lasted for several weeks, and others spoke about a crying within heart (Stăniloae, 2015(1): 87; Stăniloae, 2019(1): 177-178, 189-190; Stăniloae, 2019(2): 88-89; Stăniloae, 2022: 85 etc.)

Depression: "a negative affective state, ranging from unhappiness and discontent to an extreme feeling of sadness, pessimism, and despondency, that interferes with daily life. Various physical, cognitive, and social changes also tend to co-occur, including altered eating or sleeping habits, lack of energy or motivation, difficulty concentrating or making decisions, and withdrawal from social activities. It is symptomatic of a number of mental health disorders. **2.** in psychiatry and psychology, any of the depressive disorders." (VandenBos, 2015: 298)

Despair: it was reckoned as a mortal sin, a falling into total perdition; it was reckoned as a sign of faithlessness; the depressed/despaired person was held responsible and accused for her/his depression; depression/despair was reckoned, by some PFs as unhealable, or, in the best case, partially healable and healing the despair took huge efforts (Stăniloae, 2019(2): 118-119, 132-133, 145, 184-185; Stăniloae, 2006: 63; Stăniloae, 1993(1): 411

etc.)

Discernment / insight: "**1.** the clear and often sudden discernment of a solution to a problem by means that are not obvious and may never become so, even after one has tried hard to work out how one has arrived at the solution. There are many different theories of how insights are formed and of the kinds of insights that exist. For example, in the 1990s, U.S. psychologists Robert J. Sternberg (1949–) and Janet Davidson proposed a theory in which there are three main kinds of insights: (a) selective encoding insights, which are used to distinguish relevant from irrelevant information; (b) selective comparison insights, which are used to distinguish what information already stored in long-term memory is relevant for one's purposes; and (c) selective combination insights, which are used to put together the available information so as to formulate a solution to a given problem. **2.** in psychotherapy, an awareness of underlying sources of emotional, cognitive, or behavioral responses and difficulties in oneself or another person. See also aha experience; epiphany." (VandenBos, 2015: 544)

Discernment / discrimination / right-reckoning: (διάκρισις - diakrisis): a spiritual gift permitting one to discriminate between the types of thought that enter into one's mind, to assess them accurately and to treat them accordingly. Through this gift one gains 'discernment of spirits' - that is, the ability to distinguish between the thoughts or visions inspired by God and the suggestions or fantasies coming from the devil. It is a kind of eye or lantern of the soul by which man finds his way along the spiritual path without falling into extremes; thus, it includes the idea of discretion." (Palmer, et al., 1979: 1241)

Ecstasy:

Ecstasy: "feeling of intense pleasure and elation, including that experienced in some mystical states, during orgasm, with aesthetic reveries, and in drug-induced states. Such extreme euphoria also may occur in the context of a hypomanic episode or a manic episode." (VandenBos, 2015: 349)

Ecstatic trance: "an altered state of consciousness characterized by joy and happiness. It is often associated with various religious practices, such as intense meditation or certain emotional styles of worship. See also mysticism; voodoo." (VandenBos, 2015: 349)

Peak experience: "in the humanistic psychology of Abraham Maslow, a moment of awe, ecstasy, or sudden insight into life as a powerful unity transcending space, time, and the self. Peak experiences may at times occur for individuals in their pursuit of self-actualization. See also being cognition; timeless moment; transpersonal psychology." (VandenBos, 2015: 772)

Ecstasy (*έκστασις - ekstasis)*: "a 'going out' from oneself and from all created things towards God, under the influence of *eros* or intense longing (q.v.). A man does not attain ecstasy by his own efforts, but is drawn out of himself by the power of God's love. Ecstasy implies a passing beyond all the conceptual thinking of the discursive reason (q.v.). It may sometimes be marked by a state of trance, or by a loss of normal consciousness; but such psychophysical accompaniments are in no way essential. Occasionally the term *ekstasis* is used in a bad sense, to mean infatuation, loss of self-control, or madness." (Palmer, et al., 1979: 1241)

Ecstasy: was called by the PFs also as: kidnapping, going out oneself, going beyond oneself, contemplative/spiritual drunkenness, ecstasy of spiritual love for God etc. (Stăniloae, 2003:

243; Stăniloae, 2015(2): 71; Stăniloae, 1992: 128, 201; Stăniloae, 2015 (1): 17-18; 20, 234-235; Stăniloae, 2022: 227 etc.).

Effort:

Effortfulness: "exertion that demands attentional and other cognitive resources: a feature of many psychological tasks that can be judged reliably by participants. Effortful tasks compete against each other under dual-task conditions (see dual-task competition; dual-task performance), indicating that effortfulness correlates with demands on mental resources. Novel skills often begin in an effortful way but become more automatic with practice (see automaticity). Because the sense of effort lacks conscious sensory qualities, it can be considered an experience of fringe consciousness. Functional magnetic resonance imaging (fMRI) studies show major blood oxygenation level-dependent (BOLD) correlates of mental effort in the anterior cingulate cortex and dorsolateral prefrontal cortex, with a wider spread of cortical BOLD activity occurring with increased effort." (VandenBos, 2015: 353)

Toil(s): characterizing especially the stage of the doing, the toils consisted both in physical labors and in cognitive and affective fighting for own spiritualization; the toil as effort to induce and maintain CAB-changes upon oneself, and to elicit and maintain CAB-control, it accompanied the nun of the monk during their whole life; sometimes, the toils were brought to extreme and they exhausted the body – some of the PFs recommended highly strenuous toils, while others recommended temperance even in doing the toils, because they noticed the dangers of the extremes; the toils were reckoned by the PFs as indispensable for spiritualization (Stăniloae, 2022: 89-90, 621-622; Stăniloae, 2019(2):

174, 303-304; Stăniloae, 2019(1): 184-149; Stăniloae, 2015(2): 261 etc.)

Extrasensory perception (ESP): "alleged awareness of external events by other means than the known sensory channels. It includes telepathy, clairvoyance, and precognition. Despite considerable research, the existence of any of these modalities remains highly controversial. Also called **paranormal cognition**. See parapsychology. [coined by German physician Gustav Pagenstecher (1855-1942) in his 1924 text, *Aussersinnlicher wahrnehmung* (*Extrasensory Perception*); the English term was adopted in 1934 by Joseph B. Rhine]

Knowledge-above-knowledge, feeling-above-feeling, seeing unseen realities: the PFs spoke about their spiritual experiences using terms like: love above-knowledge, knowledge-above-knowledge, foreseeing, prophesying, foreknowing, seeing above-world spiritual realities etc., all those types of knowledge being mediated by the Holy Ghost, or by the godlike grace (Stăniloae, 2003: 60; Stăniloae, 2019(2): 141; Stăniloae, 1992: 200-201), the summative paradigm of these types of knowledge being what the apophatic theology calls as the nescient knowledge (Stăniloae, 1992: 293).

Fasting:

Lateral hypothalamus (LH): "the region of the hypothalamus that may be involved in the regulation of eating. Lesions of the lateral hypothalamus in animals result in fasting and weight loss. Stimulation of that part of the brain increases food intake." (VandenBos, 2015: 589)

Levels of consciousness: "in certain mystical philosophies, states of pure consciousness that may involve changes in perception, feeling, and thought and that may occur either

spontaneously or as a result of practices such as yoga, meditation, breathing techniques, and fasting." (VandenBos, 2015: 598)

Passive resistance: "resistance to a government, policy, or law through nonviolent means, such as fasting, demonstrating, or civil disobedience." (VandenBos, 2015: 767)

Apastia: "fasting or abstinence from food." (VandenBos, 2015: 67)

Autophagy/autophagia: "the body's maintenance of nutrition by consumption of its own tissues, as in times of excessive fasting" (VandenBos, 2015: 98)

Fasting: an all present condition for CAB-control at the PFs, consisting of reducing the ingested amount of food, of adopting a certain diet of bread and vegetables, or, in extreme cases, the died consisted only of bread and water in small amounts; by fasting – together with toiling – the monks and the nun aimed to bring their bodies under total control, so that to reduce or even eliminate, for instance, the sexual function; the fasting was characteristic mainly to the doing stage, but the monk of the nun had to fast, with diverse intensities, during the whole their lives (Stăniloae, 2018: 188-189; Stăniloae, 2019(2): 24, 183-184, 203-204; Stăniloae, 2019(1): 55, 293; Stăniloae, 2015(2): 95-96, 233-234 etc.).

Group / specific population

Group: "collection or assemblage, particularly of items or individuals. For example, in social psychology the term refers to two or more interdependent individuals who influence one another through social interactions that commonly include structures involving roles and norms, a degree of cohesiveness, and shared goals. Such **social groups** thus are contrasted with aggregations. Similarly, in animal behavior, a group refers to an organized collection of individuals that moves together or otherwise acts to achieve some

common goal (e.g., protection against predators) that would be less effectively achieved by individual action, and in research, it denotes a collection of participants who all experience the same experimental conditions and whose responses are to be compared to the responses of one or more other collections of research participants." (VandenBos, 2015: 471)

Group abilities: "abilities, such as verbal-comprehension, spatial, and memory abilities, that are sources of individual differences in some groups of intelligence tests." (VandenBos, 2015: 471)

G**roup acceptance**: "the degree to which group members approve of a new, prospective, or potential member as reflected in his or her admission to the group and relative status and role within it." (VandenBos, 2015: 471)

Group-analytic psychotherapy: "a type of group psychotherapy that focuses on the communication and interaction processes taking place in the group as a whole. Interventions make use of group rather than individual forces as the principal therapeutic agent. Also called **therapeutic group analysis**. [originated in the 1940s by German-born psychoanalyst Sigmund Heinrich Foulkes (1898–1976)]." (VandenBos, 2015: 471)

Monastic group / monastic community / coenobitic community: there were strict rules for living into a monastic community; every aspect of the daily living was observed by the members of the group and the group served both as helper and as applier of pressure in order to change one's CAB. We are reminding here too, the fact that the adhesion and the remaining within a monastic community was reckoned as a free decision of the adherent, namely the members were not kept forcedly within the monastic group, though the

leaving of the monastic life was reckoned as an abomination, as something unacceptable (Stăniloae, 2015(1): 101, 122-123, 165; Stăniloae, 2006: 151; Stăniloae, 1997: 120, 217; Stăniloae, 2019(2): 280; Stăniloae, 2022: 614 etc.).
Intervention *n.* **1.** generally, any action intended to interfere with and stop or modify a process, as in treatment undertaken to halt, manage, or alter the course of the pathological process of a disease or disorder. **2.** action on the part of a psychotherapist to deal with the issues and problems of a client. The selection of the intervention is guided by the nature of the problem, the orientation of the therapist, the setting, and the willingness and ability of the client to proceed with the treatment. Also called **psychological intervention**. **3.** a technique in addictions counseling in which significant individuals in a client's life meet with him or her, in the presence of a trained counselor, to express their observations and feelings about the client's addiction and related problems. The session, typically a surprise to the client, may last several hours, after which the client has a choice of seeking a recommended treatment immediately (e.g., as an inpatient) or ignoring the intervention. If the client chooses not to seek treatment, participants state the interpersonal consequences; for example, a spouse may request that the client move out, or the client's employment may be terminated. **4.** a similar confrontation between an individual and family and friends but outside of the formal structure of counseling or therapy, usually over similar issues and with the goal of urging the confronted individual to seek help with an attitudinal or behavioral problem. Also called **family intervention**. **5.** in research design, an experimental manipulation. **—intervene** *vb.* (VandenBos, 2015: 557)

Self-intervention: intervention upon one's self; in the writings of the PFs are only a few examples of Fathers intervening upon their disciples, or upon other Fathers and brothers, while almost all the rest of the writings describe techniques of self-intervention upon own CAB. (see Stăniloae, *The Romanian Philokalia*, volumes I-X).

Milieu control:

Withdrawal-destructiveness: "in the psychoanalysis of Erich Fromm, a style of relating based on withdrawal and isolation from others, destructive behavior directed toward others, or a combination of the two. Fromm held that this style of relating was motivated by a need to establish emotional distance arising from a fear of dependency." (VandenBos, 2015: 1159)

Isolate: "**1.** *n.* an individual who remains apart from others, either as a result of choosing to minimize his or her contact with others or through rejection and ostracism by other individuals or groups. For example, a person who is part of a work group but has no, very few, or very superficial social and personal relations with other group members would be an isolate. **2.** *n.* in sociometry, any individual who is infrequently or never mentioned when group members report whom they like in their group. In measures of peer acceptance among children, an isolate typically is called a *neglected child*. See sociometric status. **3.** *vb.* see isolation." (VandenBos, 2015: 566)

Isolation: "**1.** the condition of being separated, such as in social isolation. **2.** in psychoanalytic theory, a defense mechanism that relies on keeping unwelcome thoughts and feelings from forming associative links with other thoughts and feelings, with the result that the unwelcome thought is rarely activated. See also compartmentalization. **3.** in Erikson's eight stages of psychosocial development, see intimacy versus isolation." (VandenBos,

2015: 566)

Loneliness: "affective and cognitive discomfort or uneasiness from being or perceiving oneself to be alone or otherwise solitary. Psychological theory and research offer multiple perspectives: Social psychology emphasizes the emotional distress that results when inherent needs for intimacy and companionship are not met; cognitive psychology emphasizes the unpleasant and unsettling experience that results from a perceived discrepancy (i.e., deficiency in quantity or quality) between an individual's desired and actual social relationships. Psychologists from the existential or humanistic perspectives may see loneliness as an inevitable, painful aspect of the human condition that nevertheless may contribute to increased self-awareness and renewal. See UCLA loneliness scale." (VandenBos, 2015: 610)

Withdrawal from the world: The PFs established the withdrawal from the world as paramount condition for attaining spiritualization; the world was the place of sin and of sinners, a distractor from the spiritual path, and a place of losing one's salvation; the monks leaved the society but they still lived in a society composed by a larger of a smaller monks-group, in monasteries, or in hermitages; the most isolated were the hermits, who avoided any contact with other people, except with one or two monks or hieromonks (monk-priests), or, in some cases, not even with those ones; the withdrawal supposed even to cut off any relationships with friends and with family (Stăniloae, 2015(1): 127-128; Stăniloae, 2022: 61-62, 362; Stăniloae, 2018: 263-264; Stăniloae, 2003: 117 etc.).

Mind:

Mind: "broadly, all intellectual and psychological phenomena of an organism, encompassing

motivational, affective, behavioral, perceptual, and cognitive systems; that is, the organized totality of an organism's mental and psychic processes and the structural and functional cognitive components on which they depend. The term, however, is also used more narrowly to denote only cognitive activities and functions, such as perceiving, attending, thinking, problem solving, language, learning, and memory. The nature of the relationship between the mind and the body, including the brain and its mechanisms or activities, has been, and continues to be, the subject of much debate. See mind–body problem; philosophy of mind. **2.** the substantive content of such mental and psychic processes. **3.** Consciousness or awareness, particularly as specific to an individual. **4.** a set of emergent properties automatically derived from a brain that has achieved sufficient biological sophistication. In this sense, the mind is considered more the province of humans and of human consciousness than of organisms in general. **5.** human consciousness regarded as an immaterial entity distinct from the brain. See cartesian dualism; ghost in the machine. **6.** the brain itself and its activities. In this view, the mind essentially is both the anatomical organ and what it does. **7.** intention or volition. **8.** opinion or point of view. **9.** the characteristic mode of thinking of a group, such as the criminal mind or the military mind." (VandenBos, 2015: 654)

Heart (*καρδία - kardia): "*not simply the physical organ but the spiritual center of man's being, man as made in the image of God, his deepest and truest self, or the inner shrine, to be entered only through sacrifice and death, in which the mystery of the union between the divine and the human is consummated. ' "I called with my whole heart", says the psalmist - that is, with body, soul and spirit' (John Klimakos, *The Ladder of Divine Ascent,* Step

28, translated by Archimandrite Lazarus [London, 1959], pp. 257-8). Heart' has thus an all-embracing significance: 'prayer of the heart' means prayer not just of the emotions and affections, but of the whole person, including the body." (Palmer, et al., 1979: 1242)

Intellect (*νοϋς - nous):* the highest faculty in man, through which - provided it is purified - he knows God or the inner essences or principles (q.v.) of created things by means of direct apprehension or spiritual perception. Unlike the *dianoia* or reason (q.v.), from which it must be carefully distinguished, the intellect does not function by formulating abstract concepts and then arguing on this basis to a conclusion reached through deductive reasoning, but it understands divine truth by means of immediate experience, intuition or 'simple cognition' (the term used by St Isaac the Syrian). The intellect dwells in the 'depths of the soul'; it constitutes the innermost aspect of the heart (St Diadochos, §§ 79, 88: in our translation, vol. i, pp. 280, 287). The intellect is the organ of contemplation (q.v.), the 'eye of the heart' *(Makarian Homilies).*" (Palmer, et al., 1979: 1242-1243)

LOGOS (*Λόγος - Logos):* the Second Person of the Holy Trinity, or the Intellect, Wisdom and Providence of God in whom and through whom all things are created. As the unitary cosmic principle, the Logos contains in Himself the multiple *logoi* (inner principles or inner essences, thoughts of God) in accordance with which all things come into existence at the times and places, and in the forms, appointed for them, each single thing thereby containing in itself the principle of its own development. It is these *logoi,* contained principally in the Logos and manifest in the forms of the created universe, that constitute the first or lower stage of Contemplation (q.v.)." (Palmer, et al., 1979: 1243)

Noetic: (*νοητός – noïtos*): that which belongs to or is characteristic of the intellect (q.v.). *See also* Intellection. (Palmer, et al., 1979: 1243)

Reason, mind (*διάνοια - dianoia):* the discursive, conceptualizing and logical faculty in man, the function of which is to draw conclusions or formulate concepts deriving from data provided either by revelation or spiritual knowledge (q.v.) or by sense-observation. The knowledge of the reason is consequently of a lower order than spiritual knowledge (q.v.) and does not imply any direct appre- hension or perception of the inner essences or principles (q.v.) of created beings, still less of divine truth itself. Indeed, such apprehension or perception, which is the function of the intellect (q.v.), is beyond the scope of the reason." (Palmer, et al., 1979: 1244)

Mystique:

Mysticism: "1. the view that there are real sources of knowledge and truth other than sensory experience and rational deduction. It is held that such knowledge comes through inspiration, revelation, or other experiences that are not strictly sensory, although there may be a sensory component. A common implication is that such knowledge cannot readily be shared with or conveyed to others but must be individually achieved. Mysticism thus carries a connotation of subjectivism. 2. the belief that an immediate knowledge of, or union with, the divine can be achieved through personal religious experience. Accounts of mystical experiences in the writings of various spiritual traditions typically describe a state of intense, trancelike contemplation in which a sense of profound insight is accompanied by feelings of ecstatic self-surrender." (VandenBos, 2015: 683)

Mystic: "Quality of a phenomenon, being, person, or religious thing, to be mysterious, hidden, non-unveiled, ore difficult to be acceded to by knowledge. (…) the theological meaning

refers to a deeper knowledge of the divine realities, not being *eo ipso* at hand to all the Christien believers. From this etymological and theological foundation has been developed what we call today as "*Mystique of the Church*" or "*Mystical Theology*". According to Fr. Dumitru Stăniloae, the mystique must be separated from any occultism (…)." (Buchiu, (ed.), et al. / Mada, 2019: 582-583)

Perception:

Illusion: "false sensory percept. Illusions of the senses, such as visual illusions, result from the misinterpretation of sensory stimuli. For example, parallel railroad tracks appear to meet in the distance (see alley problem; linear perspective). Other examples of visual illusions are apparent movement, contrast illusions, distortion illusions (such as the hearing illusion, Müller-Lyer illusion, Poggendorff illusion, Ponzo illusion, and Zöllner illusion), and the Panum phenomenon. Illusions involving other senses include Aristotle's illusion. All of these illusions occur under ordinary conditions. The distorted percepts that may accompany abnormal conditions, such as delirium and schizophrenia, or that occur in those taking mind-altering drugs are more properly called hallucinations. **2.** a distortion in memory (see memory illusion), such as déjà vu. **3.** more generally, any false belief or mistaken idea." (VandenBos, 2015: 523).

Illusion (*πλάνη - plani):* in our version sometimes also translated 'delusion'. Literally, wandering astray, deflection from the right path; hence error, beguilement, the acceptance of a mirage mistaken for truth. Cf. the literal sense of sin (q.v.) as 'missing the mark'." (Palmer, et al., 1979: 1242)

Delusion (*πλάνη - plani): see* Illusion. (Palmer, et al., 1979: 1241)

Spiritual growth:

Cosmic consciousness: "as originally conceived by Canadian psychiatrist Richard M. Bucke (1837–1902), the highest level of consciousness that can be attained by humans, experienced as a sense of the order, totality, and "living presence" of the universe and accompanied by intellectual enlightenment, moral exaltation, and a "consciousness of eternal life" or immortality. Bucke arrived at his coinage and understanding of the term initially through a mystical experience that he had at the age of 36. His best-known book on the subject, *Cosmic Consciousness: A Study in the Evolution of the Human Mind*, was published in 1901. The term has since become more restrictively described as a sense of the totality of the universe and more broadly associated not only with mystical ecstasy but also with peak experiences, with the use of hallucinogenic drugs, and with such techniques as meditation, yoga, breathing exercises, fasting, and dwelling on certain paradoxical sayings (see Zen Buddhism). See also altered state of consciousness; mysticism." (VandenBos, 2015: 258)

Altered State of Consciousness (**ASC**): a state of psychological functioning that is significantly different from that experienced in ordinary states of consciousness. Reports of the experience of ASCs are highly subjective, but the phenomenon is susceptible to some degree of empirical study. It tends to be characterized by altered levels of self-awareness, affect, reality testing, orientation to time and place, wakefulness, responsiveness to external stimuli, or memorability, or by a sense of ecstasy, boundlessness, or unity with the universe. ASCs may result from changes in neurobiological functioning due to oxygen depletion or psychoactive drug use; from hypnosis, meditation, and sensory

deprivation; or from mystical or religious experience. Although classical psychoanalysis has tended to regard ASCs as symptoms of regressive states, other schools of thought, such as Jungian, humanistic, and transpersonal psychology, regard them as higher states of consciousness and, often, as indicative of a more profound level of personal and spiritual evolution." (VandenBos, 2015: 41)

Transparency to God / deification: the more spiritualized the human being becomes, the more transparent the human being becomes to God' the whole ascesis-process, both bodily and souly, it aims to transform the human being's CAB, so that the individual becomes a source of living and irradiating around the traits of the wanted behavior in accordance to the virtues (Stăniloae, 2022: 11, 153, 487; Stăniloae, 1997: 281-282; Stăniloae, 1995(1): 197 etc.).

Temptation: "a desire, or a stimulus that facilitates a desire, to behave in a certain way, especially in a way contrary to one's own or society's standards of behavior." (VandenBos, 2015: 1073)

Temptation:

Assent (*συγκατάθεσις - synkatathesis): see* Temptation. (Palmer, et al., 1979: 1240)

Prepossession (*πρόληψις - prolipsis): see* Temptation. (Palmer, et al., 1979: 1244)

Provocation (*προσβολή - prosvofi): see* Temptation. (Palmer, et al., 1979: 1244)

Temptation (*πειρασμός - peirasmos):* also translated in our version as 'trial' or 'test'. The word indicates, according to context: (i) a test or trial sent to man by God, so as to aid his progress on the spiritual way; (ii) a suggestion from the devil, enticing man into sin.

Using the word in sense (ii), the Greek Fathers employ a series of technical terms to describe the process of temptation. (See in particular Mark the Ascetic, *On the Spiritual Law,* §§ 138-41, in vol. i of our translation, pp. 119-20; John Klimakos, *Ladder,* Step 15 translated by Archimandrite Lazarus [op. cit.], pp. 157-8; Maximos, *On Love,* i*,* §§ 83-84, in vol. II of our translation, pp. 62-63; John of Damaskos, *On the Virtues and Vices,* also in vol. ii of our translation, pp. 337-8.) The basic distinction made by these Fathers is between the demonic *provocation* and man's *assent:* the first lies outside man's control, while for the second he is morally responsible. In detail, the chief terms employed are as follows: *(i) Provocation* (*προσβολή - prosvoli):* the initial incitement to evil. Mark the Ascetic defines this as an 'image-free stimulation in the heart'; so long as the provocation is not accompanied by images, it does not involve man in any guilt. Such provocations, originating as they do from the devil, assail man from the outside independently of his free will, and so he is not morally responsible for them. His liability to these provocations is not a consequence of the fall: even in paradise, Mark maintains, Adam was assailed by the devil's provocations. Man cannot prevent provocations from assailing him; what does lie in his power, however, is to maintain constant watchfulness (q.v.) and so to reject each provocation as soon as it emerges into his consciousness – that is to say, at its first appearance as a thought in his mind or intellect (μονολόγιστος - *monologistos emphasis).* If he does reject the provocation, the sequence is cut off and the process of temptation is terminated. *(ii) Momentary disturbance (παραρριπισμός - pararripismos)* of the intellect, occurring 'without any movement or working of bodily passion' (see Mark, *Letter to Nicolas the Solitary:* in our translation, vol. I, p. 153). This seems to be more than the 'first appearance' of a provocation described in stage (i) above; for, at a certain point of

spiritual growth in this life, it is possible to be totally released from such 'momentary disturbance, whereas no one can expect to be altogether free from demonic provocations. *(iii) Communion (όμιλία - homilia); coupling (συνδυασμός - syndyasmos).* Without as yet entirely assenting to the demonic provocation, a man may begin to 'entertain' it, to converse or parley with it, turning it over in his mind pleasurably, yet still hesitating whether or not to act upon it. At this stage, which is indicated by the terms 'communion' or 'coupling', the provocation is no longer 'image-free' but has become a *logismos* or thought (q.v.); and a person is morally responsible for having allowed this to happen. *(iv) Assent (συγκατάθεσις - synkatathesis).* This signifies a step beyond mere 'communion' or 'coupling'. No longer merely 'playing' with the evil suggestion, a person now resolves to act upon it. There is now no doubt as to his moral culpability: even if circumstances prevent him from sinning outwardly, he is judged by God according to the intention in his heart. *(v) Prepossession* (*πρόληψις - prolipsis):* defined by Mark- as 'the involuntary presence of former sins in the memory'. This state of 'prepossession' or prejudice results from repeated acts of sin which predispose a man to yield to particular temptations. In principle he retains his free choice and can reject demonic provocations; but in practice the force of habit makes it more and more difficult for him to resist. *(vi) Passion* (q.v.). If a man does not fight strenuously against a prepossession, it will develop into an evil passion." (Palmer, et al., 1979: 1244-1245)

Desire / desiring power of the soul: *see* Appetitive aspect of the soul. (Palmer, et al., 1979: 1241)

Thought monitoring:

Ironic monitoring process: has the task of searching for that mental content that signals failures

in suppressing the unwanted thoughts. Authors like Wenzlaff et al. (2000) posited that the adjective ironic attached to this monitoring process expresses the fact of remaining functioning somehow in the spite of the suppression attempt (p. 68). The ironical process signals the need for a renewal of the distraction in the imminence of the intrusion of the unwanted thought that is being suppressed (Wenzlaff, et al., 2000: 68). These phenomena have been formalized by the theory of the ironic processes (Wegner, 1992, 1994, 1997; Wegner & Wenzlaff, 1996; apud Wenzlaff, et al., 2000; see also: Luciano, et al., 2004: 3, 9).

Vigil, **watchfulness**: constant monitoring of the own CAB and of disciples' CAB.

Attentiveness (*προσοχή - prosochi): see* Watchfulness. (Palmer, et al., 1979: 1240)

Guard of the heart, of the intellect (*φυλακή καρδίας, νού - phylaki kardias, nou): see* Watchfulness. (Palmer, et al., 1979: 1242)

Watchfulness (*νήψις - nipsis):* literally, the opposite to a state of drunken stupor; hence spiritual sobriety, alertness, vigilance. It signifies an attitude of attentiveness (*προσοχή - prosochi),* whereby one keeps watch over one's inward thoughts and fantasies (q.v.), maintaining guard over the heart and intellect *(φυλακή καρδίας/νοϋ - phylaki kardias/nou; τήρησις καρδίας/νοϋ* - tirisis kardias/nou). In Hesychios, *On Watchfulness and Holiness, §§* 1-6 (in our translation, Vol. i, pp. 162-3), watchfulness is given a very broad definition, being used to indicate the whole range of the practice of the virtues. It is closely linked with purity of heart and stillness (q.v.). The Greek title of *The Philokalia* is 'The Philokalia of the Niptic Fathers', i.e. of the fathers who practised and inculcated the virtue of watchfulness. This shows how central is the role assigned by St Nikodimos to this state."

(Palmer, et al., 1979: 1246)

Thought-control strategies:

Thought: thought suppression: "the attempt to control the content of one's mental processes and specifically to rid oneself of undesired thoughts or images. Ironically, engaging in thought suppression often only serves to make the unwanted thoughts more intrusive." (VandenBos, 2015: 1086)

Thought: thought repression: "**1.** in classical psychoanalytic theory and other forms of depth psychology, the basic defense mechanism that excludes painful experiences and unacceptable impulses from consciousness. Repression operates on an unconscious level as a protection against anxiety produced by objectionable sexual wishes, feelings of hostility, and ego-threatening experiences and memories of all kinds. It also comes into play in many other forms of defense, as in denial, in which individuals avoid unpleasant realities by first trying to repress them and then negating them when repression fails. See primary repression; repression proper. **2.** the oppression or exclusion of individuals or groups through limitations on their personal rights and liberties. **3.** more generally, the process of restricting, restraining, or subduing something or someone. Compare suppression." (VandenBos, 2015: 907)

Thought: thought distraction / replacement: "**1.** the process of interrupting attention. **2.** a stimulus or task that draws attention away from the task of primary interest." (VandenBos, 2015: 907)

Thought-distractor: "a stimulus or an aspect of a stimulus that is irrelevant to the task or activity being performed. In memory studies, an item or task may be used as a distractor before the participant attempts to recall the study material to be remembered; the

distractor minimizes the participant's rehearsal of the material and ensures that it is not currently stored in working memory. For instance, the participant might be given some arithmetic problems to solve as a distractor task between the study and recall phases of an experiment. See also visual attention." (VandenBos, 2015: 326)

Brown–Peterson distractor technique: "a technique used in memory studies that allows participants a brief period for remembering during which rehearsal is minimized. Typically, three items (e.g., words) are presented, after which the participant is asked to count backward for a time (as a distractor) before attempting to recall the presented items. It measures forgetting or interference in working memory. [John A. **Brown**; Lloyd R. **Peterson** (1922–) and Margaret Jean **Peterson** (1930–), U.S. psychologists]." (VandenBos, 2015: 147)

Fighting the thoughts / banishing away the thoughts: the PFs elaborated a very rich doctrine relatedly to controlling the thoughts, and in this regard, they used all thought-control strategies later formulated by psychology, and as thought-distractors the PFs used: prayer, reading, prostrations, and toiling. The generic locution which groups all aspects under its paradigmatic umbrella, was: fighting the thoughts. The thoughts were generally reckoned as a sign of low or of lack of spiritualization, and caused by the presence of the passions. A sign of attaining the apatheia/dispassion it was also the absence of the thoughts (Stăniloae, 2022: 584-585; Stăniloae, 2015 (1): 236-238; Stăniloae, 1992: 212 etc.).

Evil-thoughts: the unwanted thoughts were those thought impeding the PFs to reach their goal of maximum spiritualization, namely those thoughts having worldly contents, having attached to them the presence of the passion (Stăniloae, 1992: 105-106; Stăniloae,

2019(1): 124-125; Stăniloae, 2015 (1): 112 etc.).

Liar-thoughts: liar thoughts were reckoned those thoughts rather conveying contents of vain-glory, pride, self-valorization, self-appreciation etc. (Stăniloae, 2019(1): 55).

Clean-thoughts: clean-thoughts were reckoned those thoughts vehiculating contents about God and about working the virtues, or simple thoughts having not attached aspects of passions to them (Stăniloae, 1995: 198; Stăniloae, 2019(1): 54).

5. CAB-Control at the Philokalian Fathers

5.1. Introduction

During our work on translating the writings of the PF and or Dumitru Stăniloae, we have ascertained that, actually, the most part of those writings describe and recommend techniques for cognition, affect, and behavior control (CAB-control), so that those writings constitute, in our opinion, a valuable archive of naturalistic records, taken during a millennium, presenting undisputable similarities, and therefore those writings could be of interest for psychology.

In this chapter we are going to undertake a corpus study on the psychological aspects which can be identified in the writing of the PF, as comprised in the first ten volumes of *The Romanian Philokalia*, a work in twelve volumes translated by Dumitru Stăniloae from the original Greek manuscripts in Romanian, over a time-span of about forty-five years. Because Dumitru Stăniloae is mainly known to the theological circles, but we expect him not to be so well known to psychologists, in the following section we are going to briefly contour Stăniloae's biography, and then we are going to place his full bibliography as appendix to the present thesis.

5.1.1. Brief Introduction[1] of Father Dumitru Stăniloae

The greatest Orthodox Romanian theologian of all times, Priest Professor PhD Academician Dumitru Stăniloae was born on 16th of November 1903 at Vlădeni, Brașov County, and he died on in 5th of October 1993.

He studied at "Andrei Șaguna" High School from Brașov (1914-1922), and then he studied at the Faculty of Letters from Bucharest (for one year) and at the Faculty of Theology in

[1] This biography it is taken in its entirety from "Romanian Theologians Dictionary", from:

http://biserica.org/Who`sWho/DTR/S/DumitruStăniloae.html

Chernivtsi (1923-1927), where he obtained his PhD in theology in the year 1927. He was sent by the Archbishop Nicolae Bălan to specialization studies in dogmatics and in history of the Church, at the Faculties of Theology from: Athens (1927-1928), Munich and Berlin (1928 – 1929), meanwhile doing also documentation travels to Paris and to Belgrade. When he returned from his studies, he was appointed substitute teacher (1929), provisional teacher (1932) and, after that, definitive holder (1935) of the Department of Dogmatics at the "Andreiana" Theological Academy from Sibiu[2], where he functioned up to the year 1946 (he taught also Apologetics between the years 1929 – 1932 and 1936 – 1937, Pastoral Theology between the years 1932 – 1936, and the Greek Language (between the years 1929 – 1934). After the election of the rector Nicolae Colan as Bishop of Cluj[3], Priest Professor Dumitru Stăniloae was appointed rector of the Academy (1936 – 1946). Ordained as deacon in the year 1931, priest in 1932, stavrophore dean in 1940; he was member of the diocesan assembly of the Sibiu Archdiocese and archdiocesan adviser, editor of the "Telegraful Român" ("Romanian Telegraph") newspaper (between: January 1934 – May 1945). He was transferred, through appointment, at the Faculty of Theology from Bucharest, in the department of Ascetics and Mystics (January 1947 – 1948); in the year 1948, when the faculty became Theological Institute of university degree, Dumitru Stăniloae was assigned full professor of Dogmatic and Symbolic Theology, with an interruption in the period of 1957 – 1963 while he was in detention in the communist prisons; Professor Dumitru Stăniloae came back to the University during the period of 1965-1973; after his retirement, he activated as consultant professor for doctoral studies.

[2] A City that is the capital of the county with the same name: Sibiu, that is situated in the middle of Romania, and is an ancient academic center, lay and theological.

[3] A Romanian county situated in the Middle - West of Romania.

Over six decades Saint Father Dumitru the Restorer undertook a multilateral scientific activity, especially in the domain of the Dogmatics, being considered one of the most important Christian theologian and thinker of the world. He published books, studies, and translations. He was appointed in diverse delegations of the Romanian Orthodox Church which visited other Churches: Germany (1970), Greece (1971), Coptic Church from Egypt (1971), Vatican (1971); he was delegated to the second Congress of the Professors of Orthodox Theology from Athens (1976); he participated to numerous consultations and theological conferences, organized by iverse Commissions of the Ecumenical Council of the Churches, in many countries; he held conferences like invitee, at the faculties of theology from: Athens, Thessaloniki, Paris, Strasbourg, Bonn, Heidelberg, Tubingen, Freiburg, Geneva, Oxford, at the Ecumenical Institute from Bossey in the U.S.A. and so on; Dumitru Stăniloae was part of the Romanian Orthodox Commission for the theological dialogue with the Evangelical Church from Germany, participating to numerous meetings in both countries. His rich theological activity, put in the service of the Christian Church and for its unity, it was appreciated by being him granted with many distinctions: "doctor honoris causa" of the faculty of Theology of Thessaloniki (1976), of the "Saint Serge" Institute of Paris (1981), of the Faculty of Theology of Belgrade (1982), and of the University of Bucharest in (1992); the prize "Dr. Leopold Lucas" of the Evangelic University of Tubingen; the "Saint Augustine of Canterbury Cross" granted by the Primacy of England (1981) and so on.

Priest professor PhD Dumitru Stăniloae was correspondent member (since the year 1990), and then full member of the Romanian Academy (since the years 1992).

One of Stăniloae's main work is *The Romanian Philokalia*, which we are going to base our corpus study on, and which we are going to briefly describe in the following section.

5.1.2. Brief Introduction of *The Romanian Philokalia*

As Palmer, et al., (1979), described it, the *Philokalia* is a collection of theological texts produced by Eastern Christian Fathers following the Orthodox tradition, and those texts were written between Century IV and Century XV (p. 1). There are five *Philokalia* collections: Greek (in five volumes), Russian (in five volumes), French (in five volumes), English (in five volumes), and Romanian (in twelve volumes), the last one translated from the original Greek manuscripts and put together by Father Dumitru Stăniloae[4].

Stăniloae (2015(1), in the *Preface* of the translator to the second printing of the first four volume of *The Romanian Philokalia*, he stated that the writings of the PFs describe and concretely recommend the behavior-model and the techniques to reach that behavior-model, in order to ensure an ever-progressing way to spiritualization, a road of cleaning away of the passions, and of removal of the egotism that previously to cleaning kept the human being prisoner to the satisfactions provided by the passing pleasures, and so it will be opened to the human being the "richer and eternal horizon of the spiritual life" (p. 4). The *Philokalian* program of life is a Christological one, having as goals the union between the human being and Christ (Stăniloae, 2015(1): 4), so that the human being will present a spiritualized behavior fulfilling in the daily life the commandments of Christ.

Philokalia means "love for beauty", a love that includes, in the same time, kindness too (Stăniloae, 2015(1): 6), and it can be described as a "big collection from Eastern ascetical and mystical writings, of the Holy Fathers and churchly writers" (p. 6). Stăniloae, (2015(1), found

[4] In appendix to the present thesis, we have placed a comparison undertook by us between the contents of *The English Philokalia* and *the Romanian Philokalia*.

the need for Philokalian texts because he ascertained the difficulties the Christians have when it comes about concretely applying Christ's teaching in the daily life:

> "In our places, in the last years, the patristic sources have lessened, even they are destined to give a more precise and more specific substance to the Christian living. We are speaking about God with great feeling, we know enough well the dogmas of our belief, and we are telling a lot of interesting generalities about our Orthodoxy. // But despite of all these we don`t know how to transform them, methodically, in practical values, in powers which to transform us day by day. Because, both in the spiritual domain as in the physical one, you can do nothing with general formulas. As you cannot cultivate a garden making a general gesture, even you would repeat that again and again, but you must to start digging the soil piece by piece, using precise and skilled movements, and as the flowers do not grow up in that garden only by rushing upon it a wave of benevolence, but by doing each time minute and delicate works, it is the same in the spiritual domain: it is not enough to tell to the man in tender words to live according to God`s will, but you must guide him, step by step, how to deliver himself from the "giants" of the sin, which put against him all sort of impediments, and how to proceed to strengthening himself in the virtuous life, which opens to him the way towards the light of the knowledge of God. Of course, the general enthusiasm of the faith it is necessary for the Christian soul which wants to become perfect. But equally necessary is the precise knowledge of the soul`s laws and of the impediments which stay against him and weaken, little by little, his enthusiasm." (Stăniloae, 2015(1): 10).

The *Philokalian* texts aim to provide the reader right with guidance to change himself, to comply with the spiritual norms of the Christendom, and to achieve, what we call with modern psychological terms: CAB-control.

In the following subchapters which constitute our corpus study, by using the qualitative research method upon archival data represented by the PFs' writings, we are going to identify and analyze the psychological aspects present in the Philokalian writings, regarding the CAB-control. As we stated it before, our intention is not that of assessing the scientifical value of the CAB-control techniques, but, because we are aware of our role as trailblazer in this interdisciplinary field, we are going only to signal the existence of such a research domain, and to throw some bridges for further study.

Albeit Father Dumitru Stăniloae hasn't been yet reckoned as a real Philokalian Father, and despite the Philokalia being defined as a collection of texts delimitated in time between IV and XV Centuries, we argue that Stăniloae wrote author books equal in value and even superior to the Philokalian texts, so that we are going to use in our research his works too. Another argument for using Stăniloae's writings in parallel to PFs' writings, is the fact that, as we have ascertained during translating his works in English, Stăniloae nuanced, corrected, or even rejected some parts of the writings of the PFs, and he operated paradigm-changes upon the main Christian themes as: body, evolution/progress, sex/family/marriage, freedom, hell, pleasure/pain, responsibility, salvation, and woman (Golea, 2023).

5.2. Controlling the Stimuli as Basis for Controlling the Cognition

In our research upon Philokalian writings, we are going to follow, as much as possible,

the mentation-flow, starting with the stimuli, and then continuing with sensations, perceptions, memories acquirement and retrieval, thinking, and making decisions, and upon affects, and both cognition and affects manifested in behavior. Related to cognition, affect, and behavior, we are going to identify and examine psychological terms, aspects, and constructs as described, used, and recommended by the PFs in their attempt to reach CAB-control.

The PFs reckoned that everything started with the stimuli, and by controlling the stimuli one could control all the sequent processes triggered by stimuli. One of the first approach on controlling the stimuli was that of withdrawal from society, a fact called by the PFs as withdrawal from the world.

5.2.1. Withdrawal, Isolation, and Loneliness

The first step recommended by the PFs in order one to achieve CAB-control, a step which no one could take control upon himself, it was the leaving from society, the withdrawal, and the motif was the fact that the society was reckoned as sinner, debauched, and so the salvation was impossible while one lived in society. At the PFs words like "world" and "worldly" had always pejorative meanings, and the world and the people from the world were the enemy of monk's salvation (Stăniloae, 2024(2): 57, 421, 467; Stăniloae, 2024(1): 17, 145, 533; Stăniloae, 2022: 392; Stăniloae, 2019(2): 37, 338; Stăniloae, 2015(1): 32 etc.).

Some PFs defined the withdrawal from the world as one being dead to the world, as a process of dying to the world, or dying for Christ in order to live only for Christ (Stăniloae, 2024(2): 44, 78, 394; Stăniloae, 2024(1): 252 etc.). Withdrawal meant entering a monastic community functioning in a monastery or in a hermitage, meant also living with one or two brothers, or even by oneself as the hermits did (Stăniloae, 2015(1): 59-60, 71-72, 411-413

etc.). relatedly to the extreme withdrawal of the hermit, Stăniloae, (1995), affirmed that "Even the hermit who has succeeded in forgetting about all people, or who can think at them in a totally free manner, even by the fact that he perseveres in prayer towards God, he lives in relation with God as Person" (p.117), and that, in our opinion, it expresses a failure in attaining an absolute withdrawal from any personal relationship.

Withdrawal from the world didn't imply at the PFs only a withdrawal from worldly people's society and presence, but also avoiding any cherishing of the material things, so that it meant "denying the nature for achieving above-nature things" (Stăniloae, 2024(2): 434; Stăniloae, 2024(1): 48). Such pursuit would institute a high control on milieu, and the sensory apparatuses would be provided with tightly controlled stimuli.

The withdrawal must be – in the view of the PFs – a willing choice, a choice taken in freedom, and there would be only three motifs due to which one should choose the withdrawal into monastic life: for God's Kingdom, for the multitude of her/his sins, and for her/his love for God, any other way or motif being deemed as reckless (Stăniloae, 2024(1): 48). The last-mentioned motif, namely the fact that one has withdrawn herself/himself from the world, it gave Saint John Climacus the occasion to bring forth a wonderful metaphor describing the CAB-transformation taking place upon such disciple, who "achieves the fire immediately since the beginning, and that fire thrown into matter it will ignite an even-bigger flame" (Stăniloae, 2024(1): 52). This metaphor describes the zeal or the determination which such a disciple will pursuit her/his transformation into a new human being from the perspective of her/his CAB.

Her/him who has accomplished a real withdrawal from the world, all the things from the world will seem as garbage, and the symptom showing that one hasn't completed a real

withdrawal from the world it will be the fact that she/he feels sorrow even for a sole and insignificant worldly thing, so that they haven't yet attained a full detachment (Stăniloae, 2024(1): 223) as defined by *APA Dictionary of Psychology* (VandenBoss, 2015: 302).

Withdrawal from the world was done into wilderness, on one's own, and it was reckoned as dangerous and only a few highly spiritualized monks received the blessing from their spiritual guide in order to leave even the monastery or the hermitage and attempt to life in high isolation and loneliness, usually without encountering any other human beings for long period of times, except only on the occasions of some churchly feasts when they too attended the religious services, or when they confessed their sins to the priest and received their Holy Impartation – if the hermits were hieromonks, namely monks and priests, they officiated the Holy Liturgy in the wilderness and they imparted themselves with the Holy Impartation, but they still needed a confessor whom to unveil their own sins to, and whom to be they advised by. Regarding the fear one could feel in withdrawal into wilderness, Saint Isaac the Syrian advised the hermit not to let his own fear pushing him "in all sorts of changes and twisting of your thoughts" (Stăniloae, 2024(2): 36).

Saint Isaac the Syrian also wrote about a withdrawal within one's self, that he called as "gathering within one's self" (Stăniloae, 2024(2): 114), and that would be followed by the thought of humbleness, namely it would be followed by humbly-cogitating about one's self, such mentation providing access to spiritual sight/contemplation and eliciting affects as hatred against vain-glory and fornication, and that would be manifested in a righteous behavior (Stăniloae, 2024(2): 114). On the opposite, Saint Isaac the Syrian warned the hermits about the fact that allowing unwanted/evil-thought of vain-glory to intrude the cognitive processes, because such intrusions will elicit unwanted memories which will elicit other unwanted

thoughts (Stăniloae, 2024(2): 114). If the hermit does not control his thoughts when looking at the things contained by the environment which he lives in, his thoughts will push his mind "to ugly hallucinations" (Stăniloae, 2024(2): 114). Saint Isaac identified a connection between withdrawal and prayer, either being withdrawal from the world and about withdrawal within oneself, namely the withdrawal and the prayer evolve in connection with one another and elicit on one another (Stăniloae, 2024(2): 178); in this we see the role played by prayer as distracter from unwanted thoughts, especially from those related to leaving the withdrawal and turning into society/into world; in this regard Saint Isaac the Syrian said: "This is for the withdrawal tames manly the thoughts and it seeds power of living and it teaches the man to endure, with much patience, the troubles necessarily coming out of this" (Stăniloae, 2024(2): 217).

The withdrawal protects the monk against mind-wandering, usually called by the PFs as mind-scattering, but only in combination with the though-distractors, as there are the reading of the Holy Scripture, the prayer, the prostrations, and the psychical activities, and the monk must avoid getting idle or careless, otherwise the evil thoughts will intrude his cognition again (Stăniloae, 2024(2): 403). According to that, we are identifying here the insight present in Saint Isaac the Syrian's writings, about the fact that the recess in applying the thought-control strategy of distraction, it will made the mind available for unwanted thoughts.

Still, the total withdrawal was not recommended by some of the PFs, in what regards the relationships with at least the other monks, as for instance did Saint Maximos the Confessor by writing the following advice: "Do not reject easily the spiritual love, because other way of salvation has not remained to the people" (Stăniloae, 2015(2): 130).

Stăniloae in his reflexive Christian-Orthodox religious philosophical system formulated his view on withdrawal in the following terms: "Withdrawing ourselves from the

middle of the historical life it would be a mistake" (1993(1): 440). And Stăniloae argued that form the ethical perspective of the responsibility one has for her/his neighbor, a responsibility nourished by one's responsibility in freon to God; Stăniloae identified even in the usual greetings-formula uttered by monks: "Pray for me, brother (father)!", the presence of the conscience that he who utters that formula depends both on God and on his neighbor for his salvation, as he also appeals "the responsibility of that one before God, to a responsibility including that one's responsibility for his fellow humans and, as such, for the one who appeal to him (1997: 221). Stăniloae even formulated his theologoumena n salvation as a common enterprise, namely the mankind will be saved in communion with one another and by communion with each other, an in personalistic relationships with the neighbor and with God (2006: 47; 2003: 4, 19-21, 24, 33-35, 42, 50, 52, 72, 79-80, 81, 83, 84, 87, 90, 96, 98, 168-169, 170, 180-181 etc.).

5.2.2. Fasting and Diet

A main way of entrance the stimuli can come within man it is his digestive tube, seen by the PFs as an enemy fighting the attempt of taking one's CAB under control. The PFs identified and described the way the diet influences the cognitive processes, the affects, and the behavior elicit by them. From there, the body too was reckoned as an enemy of CAB-control, so that some of the PFs recommended, for instance, the body to be provided only with so much food in order not to die of self-caused-death, namely somebody need to bring his ascesis to a maximum extent but not to commit suicide by doing that (Stăniloae, 2015(2): 133). Thew general conclusion regarding the actions which must be undertook by the human being who wants to bring take control upon her/his body, in order to control the influx of stimuli

coming through sensory apparatus, it was expressed by both Saint Maximos the Confessor and Saint John Damascene: "we must mortify our bodies" (Stăniloae, 2015(2): 243; Stăniloae, 2019(2): 215-216).

Fasting was reckoned as only a tool for CAB-control, but by itself it was deemed as having no value to God (Stăniloae, 2015(1): 113).

The PFs noticed and recorded in their writings a direct connection between certain sorts of food as stimuli introduced into body and some of the bodily reactions to those foods. Foods which were rich in fats will be digested with more difficulty, they will make the individual drowsy and sleepy, and they will stir up the sexual need. According to Evagrius Pontius fasting was a cleaning technique affecting both the body and the mind/soul (2015(1): 56): "Fasting sanctifies the cogitation" (Stăniloae, 2015(1): 56).

Some of the PFs warned about one becoming haughty because of her/his ability to fast for a long period of time, and also the PFs warned about that fasting that becomes an impediment in the way of having brotherly relationships with other members of the coenobitic community, so that, for instance, Evagrius Pontius recommended one to "better obey the law of love[5] and eats, than offending the brothers by fasting" (Stăniloae, 2015(1): 56).

The fasting was a constant battle fought by the PFs against their body, and sometimes they got ill – not necessarily because of fasting, but there was a warning about too deep ascesis and too harsh fasting as well. When one got sick, the recommendation of the PFs was to interrupt the fasting and to allow the body to recover and get fortified, of course, in order to

[5] The law of love, among other things, it defined the monk's obligation to be welcoming to visitors, either monks or laymen, including feeding them with whatever food the host had, or even by giving them only a glass of water if the host had no food, and having a short dialogue with them, and allowing them to rest into the host monastic cell for a while, answering their questions, and then blessing them when they were leaving.

future ascesis (Stăniloae, 2015(1): 56).

Bodily fasting must be accompanied by mental stimulation through meditation (Stăniloae, 2015(1): 56) – we see in this recommendation one more argument for our hypothesis that the PFs, thought operating such a sharp conceptual division between body and soul, they actually approach the CAB-control by using the body and the mind in their union and interdependency, so that to influence one through another. In this regard, Saint John Damascene recommended one to fast temperately, and to combine fasting with watchfulness as mental process and with singing of psalms as complex psychophysiological process, in order to achieve a balanced state (Stăniloae, 2019(1): 30).

Fasting didn't consist only of food-deprivation, but it was seen also as the choice to eat simple foods, and in temperate quantities, only for bodily survival, instead of eating complex and rich foods at rich tables, in the attempt to be pleasant to people (Stăniloae, 2019(1): 39; see also Stăniloae, 2019(2): 50-51). In this recommendation we think that we can identify similarities to the behavior-modification approach (Scott, et al., 2023: 1-2; Viney, 2024: 1). An interesting view was expressed by Saint Peter Damascene who asserted that after the fasting determined an actual and manifested behavior-change: "Showing oneself humble to God, it exempts the low level of the fasting" (Stăniloae, 2019(1): 136), meaning that a harsh bodily fasting would no longer be necessary, while maintaining the purity of the cognition and of the affect, as manifested in behavior.

Bodily fasting in order to control the incoming stimuli was seen as a way to achieve a spiritual fasting, namely, as taking his own CAB under control so that the monk – according to Saint Peter Damascene - no longer let himself enslaved by passion and to take always care of the fullest quietude (hesychia) (Stăniloae, 2019(1): 135).

Kallistos the Katafygiote also affirmed in his writings the need for a wholistic approach on CAB-control, by showing that fasting will be useless, or even counterproductive, if she/he who fasts "nests evilness in mind" (Stăniloae, 2019(1): 600-601).

Stăniloae saw, at his turn, the fasting as a complex action targeting all the element of the CAB by controlling the stimuli elicited by food-intake; in this regard, Stăniloae saw the fasting as "an act of spiritual growth (…) straining the will and restoring the spirit's reigning upon the body" (1992: 120).

We think that we can conclude that fasting as means of controlling the food-intake as stimuli, in order to control the cognitive and affective processes elicited by eating, it was seen by the PFs as a way to achieve control upon own CAB. As we have seen in this section – *vid supra* – one of the main goals of the fasting was also to diminish as much as possible the sexual arousal caused by food-satiation. In the following section we are going to research the complex paradigm the sexual-abstinence had at the PFs.

5.2.3. Sexual-Abstinence / Woman

Sexual-Abstinence

Sexual need – pejoratively called as bodily lust caused by the devil of the fornication - constituted a main impediment in achieving the purity, and the PFs recommended total sexual abstinence. Evagrius Pontius summarized the main elements of the perspective had by all the PFs regarding the sex, namely, in the first place, that fighting against sexual need is a great and horrendous undertaking that must be approached form two directions, namely from both body and soul (Stăniloae, 2015(1): 112). In this recommendation we think that we can identify the fact that Evagrius Pontius actually recommended a cognitive-behavioral approach (Taylor,

2006: 77; Megdalia, et al., 2017: 1) on controlling this complex aspect of the CAB called sex. As means of controlling the cognition and the affect Evagrius Pontius recommended the use of the body by tiring up the body through manual labor, and he also recommended the prayer and the readings of the Holy Scriptures, so that the "shameless hallucinations" to be removed from ascetic's mind, in order to achieve the crushing of the heart (Stăniloae, 2015(1): 112). We think that we can identify here too a complex approach on using the cognition and the affect in order to achieve the desirable behavior regarding the sex; among the recommended interventions, some of them addressed the though-distraction approach and thought-control strategy (see: Wenzlaff, et al., 2000: 66; Barraca, 2012: 111; see also: Coles & Heimberg, 2005; Halvorsen, et al., 2015; apud Zedelius, et al., 2021: 922). Mason, et al., 2023: 2), as there were the readings, but also the physical actions in order to consummate body's energy and to tire up the body. From psychological perspective, we think that we can define the crushing-of-heart as a complex affective state, characterized by a constant mood of self-blaming and of self-unworthiness – which characterize the humbleness as described by the PFs (see, for instance; Evagrius Pontius (Stăniloae, 2015(1): 33), Saint Peter Damascene (Stăniloae, 2018: 160), Saint Maximos the Confessor (Stăniloae, 2015(2): 62), Saint Isaac the Syrian (Stăniloae, 2024(2): 103, 125), Saint John Climacus (Stăniloae, 2024(1): 15, 335), and others - leading to sex-rejection, because the sex being a capital sin, and by strong rejection emotions when the sexual need came into the horizon of the awareness. In order to be able to abstain herself/himself from having sex, Evagrius Pontius recommended and strategy: "from the beginning must be guarded the heart, with all the watchfulness, against the filthy thoughts" (Stăniloae, 2015(1): 112). We think that we can identify here a proposal for thought-control so that the cognition – the heart was reckoned by the PFs as the headquarters of the cognition, or of the soul – to be

kept free of intrusive unwanted thoughts related to sex, and that should be done by undertaking a constant process of monitoring the CAB/watchfulness.

As signs of the fornication-related behavior - or of sex-related behavior – Nilus the Ascetic enumerated: one to be always in movement, one being full od disturbance, instead of manifesting stillness and quietude; Nilus too identified the sexual-arousal as result of not controlling the stimuli caused by inappropriate food-intake (Stăniloae, 2015(1): 227-228). Diadochus of Photice identified the alcohol-ingestion as making the limbs become hot so that that forces the mind to hallucinate about having sex, namely the need-for-sex will elicit mental processes of imaginings related to having sex; Diadochus also identified the connections between the sensation elicited by the stimuli, the affects which are associated to sexual-stimulation, and the cognitive process of making the decision of having sex: "if the pleasure it is not born into the mind, which it pushes it toward the painting of the sin, the mind will remain entirely lacked of hallucinations, and what it is even more important, not effeminate" (Stăniloae, 2015(1): 371-372). Among the ways the stimuli can enter the sensory apparatus and, in the end, they can lead one to sexual-arousal, Diadochus of Photice mentioned "the sight, the taste, and the other senses" which "weaken the memory of the heart" (Stăniloae, 2015(1): 374). We think that the memory-of-the-heart could be reckoned as a complex psychological construct expressing the fact that the lack-of-control upon stimuli brought by senses into the horizon of the awareness, it could change the mood and the emotions which were hostile to having sex, and it could elicit the retrieval of memories related to sex, so that the result will be a weakened resistance against having sex. Diadochus especially recommended to be avoided the visual stimuli related to sex, and he highlighted the need for thought-control in the same field, undertakings which he poetically described in the following words: "(…) by looking always into the depth of our heart with the

ceaseless remembrance of God, let`s spend this life as some blind men. Because it is characteristic to the spiritual wisdom to ever guard wingless the viewer longing. At this urges us also the much-tried Job, by saying: "My heart hasn`t followed my eyes" (Job: 31: 7). This thing it is truly the sign of the last restraint" (Stăniloae, 2015(1): 374).

Dumitru Stăniloae didn't reckon the sex as a sin when taking place between a man and a woman united in the Holy Mystery of the Christian Wedding, in order to procreate children, and in this regard, he even said that: "The new human persons are born out of a pair of other human persons, through the power of God Who enters in dialogue with them" (2003: 396). Stăniloae even reckoned the procreation of people as a duty of the human beings, as a responsibility, for: "the interminable richness occasioned to everyone, and to the humanity by and large, the multitude of various relations between an indefinite number of unique persons in their originality" (2003: 421).

Woman

The PFs reckoned the woman as the source of all evils. We think that that could have been caused by their great fight against having sex, so that the greater their struggle was the more they developed feelings of hatred addressed to woman by and large. We have also to mention here that the plague of misogynism was at its peak in the historical context of the sociolect back then when the PFs lives, so that the woman was reckoned as an inferior human being – sadly we haven't got rid of this multifaceted crime not even today. Consequently, rejecting the sex the PFs ended rejecting the woman and reckoning the woman as a mortal danger for their salvation. Though Christian monasticism was quite spread – and it still is – among woman as well, we haven't encounter large theological writings originated by nuns, and that might be because

themselves were convinced of being inferior to men and therefore unworthy to write – or, because the illiteracy was widely spread among women, they simply didn't know how to write.

Despite stating as object of our study only the first ten volumes of *The Romanian Philokalia* and the ten author volumes published by Stăniloae, the scientific correctness compels us to mention here a few sayings belonging to some nuns as given in the *Paterikon*. For instance, Amma Theodora skillfully described the fact that one who starts taking her/his CAB under control in order to reach the dispassion, she/he will experience "acedia, faintheartedness, and evil thoughts" (***, 1975: 83), so that the nun or the monk must remain vigilant and monitor her/his own cognition and affect for unwanted stimuli, in order to "conquer her/his thoughts" (***, 1975: 83). Amma Sarah, when attacked by unwanted thoughts of fornication she used as thought-distractor the fear of God (***, 1975: 231).

The following quote, in our opinion, it summarizes the way the nuns were considered even by some of the spiritually advanced monks:

> "Another time, two old men, great anchorites, came to the district of Pelusium to visit her (Amma Sarah, o. n.). When they arrived, one said to another, 'Let's humiliate this old woman'. So, they said to her, 'Be careful not to become conceited thinking to yourself: "Look how anchorites are coming to see me, a mere woman". But Amma Sarah said to them, "According to nature I am a woman, but not according to my thoughts." (***, 1975: 231)

Amma Syncletica compared fighting the stimuli – especially in the first stages of the attempt to bring own CAB under control – to the difficulties posed by lighting a fire: in the

beginning the ascetic will be "chocked by smoke and cry" (***, 1975: 321). Amma Syncletica urged the ascetic not to allow herself/himself to accept unwanted stimuli, in order not to be "seduced by the delights of the riches of the world" (***, 1975: 321), and she also formulated a concise description of the way the stimuli follow an ascending tendency, form simple to complex: "Do not fill yourself with bread and you will not desire wine" (***, 1975: 321).

Dumitru Stăniloae corrected to a great extent the Christian vision upon woman, thought, as we are going to show, he could not totally forsake the man-woman-inequality vision. He, for instance, highlighted the fact that Christendom restored the woman's dignity by adoring Mary, the Christ's Mother, so that, after Christ's birth: "nobody could ever answer to the question: who it is most precious in the eyes of God, the man or the woman" (1993(1): 199). In this concern Stăniloae continued:

> "How much humanity does not bring the presence of the Virgin into the Christianity life! The Christianity ceases to be a rigid doctrine, of theories and speculations, by the fact that it introduces a woman and a Mother into the middle, between us and God. The sky humanizes itself, it is no longer distant, scary, and far away from us, because in heavens there is a Mother who stays next to God, having, on one hand, through His benevolence, the authority of a Mother upon Him, when She prays for us, and on the other hand, a motherly tenderness for our hardships." (1993(1): 199).

As we mentioned it before, Stăniloae didn't succeed in totally breaking up with the misogynism that characterized the historical period that he was formed as priest and that he lives

in, so that he didn't see as possible or recommendable the ordination of the women as deacon, as priests, or as bishops (1997: 144).

We think that we can conclude, regarding to the sexual-abstinence and to the rejection of the presence of the woman as means for avoiding the stimuli which could elicit unwanted cognitive and affective processes, that, to some extent, there can be ascertained a reinforcement-circle, or – on the opposite - a weakening circle, between sexual need as stimulus or result, and the cognitive and affective processes both as results and as causes.

5.2.4. Absence of Material Things or of Money. Detachment

Having money or material possessions was reckoned by the PFs as a major impediment against achieving CAB-control. She or he who possesses material means will have her/his cognition, affect, and behavior determined by the stimuli coming from those material things. Desiring to have money and behaving in order to gather money, it constituted a major passion called as love-for-money, while the opposite behavior was called as non-earning, according to Saint John Climacus (Stăniloae, 2024(1): 221). Saint John Climacus wrote about the fact that in some monks' cognitive landscape can occur a change in their decision of not accumulating material things, thought the mediation of the money they gather justifying that they must help the poor, so that when they start possessing money, they will also start accumulating material things (Stăniloae, 2024(1): 221).

Saint Issac the Syrian also wrote about the danger posed by the accumulation of money to them who aim to take their own CAB under control, and he advised the disciples not to follow such spiritual leaders who love earning money (Stăniloae, 2024(2): 57). Saint Isaac the Syrian talked in his writings about a love-for-money that can not be noticed in the horizon of the

awareness, namely is can be an unconscious presence, and it can also be determined by memories acquired previously, and which, to some extent, they put a pressure upon the cognitive and affective processes, even if the conscious decision is that of not gathering money; Saint Isaac highlighted also the interrelations between the passion of the love-for-money and, for instance, the affective processes as emotions of lust and or wrath (Stăniloae, 2024(2): 61). John the Carpathian ascertained, at his turn, the interrelations between the stimuli provided by gluttony determine one to make the decision to earn money and material things, so that such an individual "if forced to entangle himself in the countless businesses of the life" (Stăniloae, 2024(2): 130-131). Ceding to the attack wages by the stimuli of the love-for-money and of earning material things was seen by John the Carpathian as "worshipping of idols" (Stăniloae, 2024(2): 143).

In Saint Isaac the Syrian's view, the stimuli brought by the love-for-money and by the possession of money and of material things, they could lead even monks who allegedly were spiritually advanced, to enjoy having power upon other persons, to immerse into the "sea of this world", and then to change their behavior in maladaptive-behaviors – from PFs' perspective - by indulging themselves to defiled and filthy deeds, and they even ended in committing suicide when the society no longer provided them with the objects of their passions (Stăniloae, 2024(2): 115).

Some of the PFs, as for instance Thalassius the Libyan, saw a direct relation between the stimuli provided by the possession of money and of material things and all the other evil-passions, because of "determining the general pleasure to increase" (Stăniloae, 2019(1): 10). The same Thalassius the Libyan deemed the love-for-money, together with the stimuli provided by the eating too much (covetousness of the belly) and by the desire for power and for being

appreciated (vain-glory), as eliciting all the other passions, and as superimposing to one another to some extent, but not totally (Stăniloae, 2019(1): 28).

Abba Philemon urged the monks to control the stimuli and then the entire chain of cognitive processes, and of affective processes, by adopting a whole set of measures in order to shape the reality which they lived in – see also among the previous sections the section no. 5.2.1. *Withdrawal, Isolation, and Loneliness* -, and we think that in this too we can find a confirmation of the wholism the PFs adopted in order to achieve the CAB-control; in this regard, Abba Philemon wrote:

> "Therefore you must separate on yourself from the whole world and to break the soul from the affection towards the body, and to make on yourself without city, without home, without things belonging to you, not loving of money, without wealth, not aiming the profit and the exchanges, unskillful in human matters, humble in cogitation, together suffering, kind, gentle, serene, ready to receive in the heart the imprints come out of the godlike knowledge. This is because neither can one to write even in bee wax if haven`t smoothed before the previous traces. These things are taught to us by the great Basil." (Stăniloae, 2019(1): 157)

We kindly draw the attention of the reader upon the fact that in the fragment quoted above one can identify the need for "smoothing the previous traces", namely to get rid of the previous lay-beliefs, of the previous cogweb (see Taylor, 2006: 129), and of the previous affects and behaviors, so that to become a new human being in what concerns the CAB, or, in Taylor's words: to inflict a "massive personality change" (Taylor, 2006: 106).

Hesychius the Sinaite highlighted the fact that an approach like that of behavior-change, namely the attempt to change the CAB by rejecting the stimuli without taking in account the cognitive processes and the affects, it won't be enough one to become a monk but only would externally appear as being am monk; in his view one who attempts to become a monk must change even the cognitive landscape and the affect, so that to reject "the passionate meanings of those things" in order to "made also a monk out of the man from inside himself, which is the mind" (Stăniloae, 2018(1): 58).

We think that we can conclude that the PFs prescribed the detachment from material things and from money possession as important means for CAB-control. But, as we affirmed earlier, the PFs, despite their declared reductionism, and despite their conception upon a body as enemy to the soul, when it came about CAB-control, their approach was a wholistic one, namely they exploited the interdependency between body and mind in order to achieve their ideal in what concerned the behavior. A powerful tool for CAB-control is – as we saw in the literature review – the sleep-deprivation, one that constituted a very important technique used by the PFs, and which we are going to treat upon in the following section.

5.2.5. Sleep Deprivation / Sleep Control

Although in the majority of cases which the sleep is mentioned in, the sleep is regarded as a main gate the unwanted stimuli can enter the cognitive and affective landscape (see Kallistos the Katafygiote in Stăniloae, 2022: 256) – both conscious and unconscious processes -, we have found at Kallistos and Ignatius Xanthopol the advice one to use the remembrance of Jesus in order to condition one's sleep: "The remembrance of Jesus to fall asleep with you" (Stăniloae,

2022: 44). Kallistos and Ignatius Xanthopol saw as sign – or code – of the desired CAB-control the fact that the monk will present "even in a deep sleep, the good fragrances and the respirations of the prayer moving within his heart effortlessly", because "ne no longer parts with the prayer", even when sleeping (Stăniloae, 2022: 44). Kallistos Katafygiote describe him who has achieved the sleep-control as: "the sleep left their eyelids (…) Even while their eyelids are asleep, "Their heart takes vigil" (Song of Songs 5: 2)" (Stăniloae, 2022: 202). Kallistos Katafygiote advised one to uphold a constant process of self-monitoring, namely he identified that the mind-absentness, or the mind-wandering, of the thought, the affects, and even the behavior which do not come in the horizon of the awareness, they could be very damaging to the CAB-control; he quoted Saint Isaac: "make yourself watchful and awake for your life. This is because the sleep of the cogitation is a kinship and a way to true death" (Stăniloae, 2022: 256). Simeon the New Theologians wrote that there is also a sleep even while one is awake, and that is the condition of "the ones who sleep in the night of their sins", namely they are unaware of the fact that their CAB is not in accordance with the ideal CAN as described by the PFs. Simeon the New Theologian ascertained the connection between the realities which the soul is occupied with in state of vigil, and the dreams occurring during one's sleep, so that he posited that if one controls his CAB during the day, that set up will be conveyed him during his sleep as well (Stăniloae, 2023(1): 71). Saint Maximos the Confessor advised the minks not to go to sleep without before reconciling with their brothers whom they upset to or whom they are upset with (Stăniloae, 2015(2): 71). Thalassius the Libyan described the monk who has achieved that CAB-control as recommended by the PFs, as one who has achieved "the mind liberated form passions, that sees simple thoughts, both when it supervises the body and into sleep" (Stăniloae, 2019(1): 11).

The recommended duration of the sleep and the sleep-program differed very much in the advices formulate by the PFs. For instance, Kallistos and Ignatius Xanthopol advised the disciples to sleep "for five of for six hours. Better said, sleep as long as the night lasts" (Stăniloae, 2022: 44). Greogry Sinaite recommended to the beginner ascetic to sleep for a half of the night, to the middle-advanced ascetic he recommended to sleep for four hours at night, while he recommended to the consummate-ascetic to stand for the whole night and take vigil (Stăniloae, 2023(2): 113).

Kallistos and Ignatius Xanthopol noticed the connection between eating too much and the drowsiness and the need for sleep as a chain sourcing all evil (Stăniloae, 2022: 63). Kallistos Angelicude wrote that in order one to achieve the quietude – also called as appeasement or stillness (see the *Glossary* to the present thesis) -, one must restrain his sleep, in combination also with "restraining his belly, and other senses, inside the monastic cell" (Stăniloae, 2022: 90). We are signaling in the content of this advice also the presence of the isolation in the monastic cell.

Simeon the New Theologian warned the ascetic about the danger posed by the possibility that he who succeeds in controlling his sleep will experience the emotion of haughtiness and of pride, in case he hasn't acquired before that, the emotions of fear of God and of being sad for his own shortcomings and sins, this kind of fear and of sadness being used as controllers against and as distractors from haughtiness and from pride (Stăniloae, 2023(1): 31). We think that this nuance is one more proof of the skillfulness accumulated by the PFs while practicing their wholistic CAB-control strategies.

Nicetas Stethatos saw the sleep-deprivation as a paramount condition for somebody to enter "the borders of the virtues", so one aiming to do that "won't give sleep to your eyes, neither will you give nap to your eyelids, until you will find, through much ascesis and tears, a place for

dispassion to your tired soul; and you will enter the holy dwelling place of the knowledge about God" (Stăniloae, 2023(2): 193). Nicetas Stethatos – as also other PFs – wrote not only about the duration of the sleep, but he also wrote about the conditions one must sleep in; for instance, he recommended one not to use a bad, or any other comfortable furniture, but he recommended one to sleep directly on the floor (Stăniloae, 2023(2): 214). (Attention! It isn't Nicetas Stethatos!!! There) tbchecked

Saint Peter Damascene quoted Saint Maximos the Confessor who described an interdependence between a too harsh ascesis, too much eating, and too much sleeping, and that could bring unbalance within one's CAB-control, so that "his mind is being darkened", namely an ascesis that is not tailored according to each individual's psychophysiological characteristics would cause the opposite to spiritualization (Stăniloae, 2019(2): 123). Saint Peter Damascene recommended as means for fighting away the idleness and the sleep, to occupy themselves with certain activities, among which practicing manual labor was common among monks (Stăniloae, 2019(2): 176), so that, in our view, we think that we have identified in his sayings what the present psychology calls as behavior-modification (see Scott, et al., 2023: 1-2).

We thing that one can notice the PFs' wholistic approach on CAB control also in the fact that, as Thalassius the Libyan said for instance, the sleep control is related with the food-intake control, with the anger, and with the verbal behavior (Stăniloae, 2019(1): 17). Hesychius the Sinaite wrote that sleeping equals disarming one's mind and that will lead to failure in his CAB-control (Stăniloae, 2019(1): 62). Hesychius also showed that too much sleep will lead one to carelessness (Stăniloae, 2019(1): 63), namely to renounce his attempt to control his CAB, a state described by Hesychius as "the death of the forgetfulness" (Stăniloae, 2019(1): 70).

The sleep was not seen by all the PFs as only an enemy of the CAB-control, but some of them, as for instance Saint Maximos the Confessor wrote that the sleep is necessary for one to "renew the power he spent though watchfulness", as also "all the other functions of our nature, which are on one side necessary for its sustaining, and of the other side useful to the ones who strive themselves for achieving the virtue" (Stăniloae, 2018: 286).

We are concluding this section about sleep-deprivation and sleep-control by quoting a beautiful fragment from the writings of Saint Isaac the Syrian, who wrote:

> "When you get close to your beddings, tell to it: 'Oh, my beddings, you might become my tomb this night. I do not know it whether, at night, instead of a temporary sleep it will enter me the eternal sleep'." (Stăniloae, 2024(2): 174)

In the following section we are going to treat about the rejection of any pleasure that is not purely spiritual, as recommended by the PFs.

5.2.6. Rejection of Any Pleasure which Is not Purely Spiritual

The ontological view of the PFs upon the human being was that of a being initially created by God without having attached the affects of pleasure or of pain, but only having the ability for feeling pleasure for rejoicing of God (Stăniloae, 2018: 361-373), while the physical pleasure entered the creation associated with the Adam's and Eva's sin, so that any physical pleasure would be evil and, in this regard, the PFs affirmed that God would punish the willing pleasure (Stăniloae, 2018: 373).

In our research we have ascertained that the PFs recommended one to reject any pleasure which was not purely spiritual, i.e. any pleasure having its source in bodily sensations and perceptions, or those pleasures elicited by memory retrieval and by thoughts belonging to the paradigm of the sin (Stăniloae, 2015(1): 18). The lust that was not kept in rein by rationality was seen as the origin of the pleasure, and as a cause of separating one from God (Stăniloae, 2015(1): 44, 250). Pleasure was reckoned as elicited by lust (Stăniloae, 2018: 309). The pleasure was seen as the origin of the evil thoughts (Stăniloae, 2015(1): 249). Relatedly to the thoughts of pleasure, the PFs noticed the fact that one feel pleasure even in the absence of stimuli coming from material goods, so that the poor people could feel pleasure by indulging to evil thoughts (Stăniloae, 2015(1): 249). Lust and pleasure determine us to commit sins (Stăniloae, 2015 (1): 257; Stăniloae, 2019 (1): 215, 292).

Pleasure was seen by the PFs as present also in affect, so that, for instance, one who is in the mood of being lazy can feel pleasure for the mood he she/he is in (Stăniloae, 2015(1): 44, 282; Stăniloae, 2019 (1): 31). Negative emotions, as sadness for instance, could be elicited by the fact that one's lust for pleasure was not satisfied (Stăniloae, 2015(1): 286; Stăniloae, 2019(1): 13, 16, 20, 303, 324; Stăniloae, 2019(2): 46;). But also satisfying one's physical pleasures was seen as causing sadness to her/his soul (Stăniloae, 2018: 335-336).

One way to reject any pleasure was that of rejecting any imagining related to pleasure on the very moment those imaginings appear (Stăniloae, (2015(1): 44, 260). One must pay attention not to associate evil emotions to hearing bad news about enemies (Stăniloae, (2015(1): 260). Any pleasure that is not spiritual was reckoned by the PFs as "mother of death" (Stăniloae, 2018: 194) and they urged the disciples to get rid of any pleasure by employing ascetic toils (Stăniloae,

2018: 194; Stăniloae, 2019 (1): 25), defined by some of the PFs as body's tormenting (Stăniloae, 2019 (1): 251-252; Stăniloae, 2019 (2): 375-376).

Pleasure was ascertained as possible to be elicited both physical and psychical. For instance, the praises one receives can cause him pleasure, and the PFs recommended one to reject the praises, or to avoid being praised, and when that was not possible, one should at least to not allow himself be conquered by the pleasure he felt for the praises he heard (Stăniloae, 2015(1): 265, 282; Stăniloae, 2015 (2): 31-32). Pleasure can darken one's spiritual sight (Stăniloae, 2015(1): 297). In this regard, "the pleasure that isn't understanding and it doesn't belong to the Ghost, but to the body, it is wrong to be called as pleasure" (Stăniloae, 2022: 413).

Pleasure was seen by the PFs as both cause and consequence of the sins, and the PFs ascertained that they who commit sins felt sadness for their sins, but in the same case they didn't cut off the pleasures' causes (Stăniloae, 2015(1): 272). PFs ascertained that almost all sins are committed in one's search for pleasure (Stăniloae, 2015 (2): 92, 106, 234-235), namely people crave, for instance, for vain-glory, for gold, for money, because of finding pleasure in them (Stăniloae, 2015 (2): 108).

A behavior sign associated by the PFs to the profile they contoured to sinners it was the sinning in one's thoughts, a fact that would point at somebody who is addicted to pleasure (Stăniloae, 2015(1): 316-317; Stăniloae 2015 (2): 94; Stăniloae, 2018: 337). Tending to manifest behavior associated to pleasure it constituted to the PFs a behavioral-sign of sinfulness (Stăniloae, 2015(1): 318).

A distractor from lusting for pleasures could be remembrance of the future goods one would lose if indulging herself/himself to pleasures (Stăniloae, 2015(1): 279, 404-405). One who

restrains on himself with patience and who loves the longsuffering, in time she/he will wither away both the bodily and the souly pleasures (Stăniloae, 2019 (1): 19).

One must get rid of his addiction to pleasure and to replace it for an addiction to virtues (Stăniloae, 2015 (2): 67; Stăniloae, 2018: 338; Stăniloae, 2019 (1): 19). She/he who rejects the pleasure will be able to control his affects as: fear, hope, and love for God (Stăniloae, 2015 (2): 119).

The only good pleasure, as seen by some of the PFs, it was that of feeling pleasure for achieving godlike good things (Stăniloae, 2015 (2): 302).

The PFs ascertained a tight connection between pleasure and pain, so that one who searches for pleasure was reckoned as attempting, in the same time, to avoid feeling pain (Stăniloae, 2015 (1): 278, 405-406; Stăniloae 2019 (1): 288). But attempting to avoid pain by searching for pleasures it was seen by ethe PFs as love for nescience (Stăniloae 2019 (1): 481). Opposite to such nescience there is a "lust according to the wisdom, one that despises the fear and the pleasure, and the knowledge banishes away the sadness" (Stăniloae 2019 (1): 25, 544).

Father Dumitru Stăniloae adopted a moderate view on pleasure, namely he didn't see as possible or recommendable the total removal of the pleasure as innate affect, so that Stăniloae recommended the imitation, the "putting bridle and measure to the pleasure for material things (…) so that the biological pleasure (…) it becomes innocent" and she/he who does that will have "a great plus of energy that has been impeded to manifest on physiological plan and it has been transfigured on spiritual plan" (1992: 64); this view provided Stăniloae with the occasion to further develop his ontological assertions upon what the pleasure a reality will become after one passes from the present world, so that he affirmed the theologoumena that the pleasure in the Kingdom of God will be totally spiritual (1992: 64).

Stăniloae ascertained a conflict between the affect of pleasure and the cognitive processes, so that he affirmed that directing one's energy for taking pleasures form sensitive things will be "in the detriment of mental activity" (1992: 64). The affect of pleasure would make the rationality to concede to the behavior of satisfying the lust (Stăniloae, 1992: 67). In his view, there are connections between milieu, cognition as stating with the sensations provided by senses, and the affect of pleasure: "the feeling in the meaning of work of perception of the senses it is always accompanied by a sensation of pleasure or of pain, which are more or less intense, in noticing the world's things. The senses' work, of perceiving, it is even capable of noticing in advance the pleasures and the pains which the things can provide" (Stăniloae, 1992: 66-67).

Stăniloae didn't reckon the pleasure *ab initio* as evil but, in his ethics, he didn't reckon as evil those pleasures which are "joined with what each limb does" (Stăniloae, 1992: 68-69), but he deemed as guilty only those "pleasures searched for through unnecessary deeds; it is guilty the plus or the senses' deviation in order to search for pleasure at all costs" (Stăniloae, 1992: 68-69). Stăniloae asserted that getting rid of pleasures is not an easy journey, and he saw as the path to be follows that of getting the individual accustomed "not to give a major value to pleasures, neither to satisfying his pleasures in a pride manner, nor to give a major importance to the pains caused to him" (Stăniloae, 1995 (1): 96).

We think that we can conclude here that the PFs, in their attempt to CAB-control, they adopted a cognitive-behavioral approach, so that they identified the need for getting rid of pleasure as affect caused by satisfying bodily and psychical lusts. While some of the PFs recommended the total avoidance regarding the pleasure, some other PFs deemed as good those pleasures related to working the virtues, to spiritual achievements, or to spiritual feelings related to the union with God. As restoring an equilibrium in the pleasure's paradigm, Stăniloae

attributed in his religious-reflexive Christian philosophical system, to pleasure, from ontological and ethical standing points, a neutral value if restraint within natural-temperate limits, and becoming evil only when the pleasures are search for at any costs, namely the individual becomes addicted to pleasure.

In the following section we are going to treat about the pain's paradigm at the PFs.

5.2.7. Valuating the Pain and the Suffering

We think that we might not be too wrong by saying about valuating the pain and the suffering, as the PFs urged their disciples, it gradually evolved and got strength and it became hatred against any pleasure, in correspondence to the difficulty the PFs experienced in achieving their ideal on CAB-control. The PFs found the pain as possible distractor from pleasure – pleasure seen as obstacle in the way of achieving a total spiritualization. So that, some of the PFs deemed that only by "feeling the misery/ the suffering, one can feel the true pleasure and the joy in God" (Stăniloae, 2015 (1): 34, 250).

The PFs affirmed that the origin of the pain would be the pleasure (Stăniloae, 2015 (1): 278; Stăniloae, 2019 (1): 285). The pain and the sufferings would be brought by sins (Stăniloae, 2015 (1): 282). Pain and sufferings are also caused by "mixing in God's commandments one's own will" (Stăniloae, 2015 (1): 256).

Pain and sufferings – as the PFs stated – would make one able to ceaselessly remember God (2015 (1): 278-279), namely the pain and the sufferings could be used as psychophysiological distractors in the thought-control attempts – in order to maintain this cognitive load given to the disciples that their only kind of thoughts to be related to God. Consequently, one must not reject or try to get rid even of the unwilling pains and sufferings,

because of accepting those will "draw them to repentance" as process of bringing their CAB under their own control (Stăniloae, 2015 (1): 279; Stăniloae, 2019 (1): 293).

Pain and suffering would give birth to virtues (Stăniloae, 2015 (1): 282). As reinforcer against the cognitive process of making bad decisions and against the behavior manifested consequently to those bad decisions, "we must suffer punishment for our mistakes" (Stăniloae, 2015 (2): 266-267), because "pain makes us repent for our sins" (Stăniloae, 2019 (1): 161).

Rejecting the pain and the sufferings, as also the causes of them, it was seen by the PFs as a behavioral sign of the presence of the vain-glory in one's affect (Stăniloae, 2015 (1): 282). The PFs recommended the ascetic toils to be used in order one to kill her/his pleasures (Stăniloae, 2018: 194; Stăniloae, 2019 (1): 25), so that one must willingly search for toils and pains (Stăniloae 2018: 373; 2019 (1): 13, 292), because body's tormenting will get rid of the bodily-care (Stăniloae, 2019 (1): 251-252; Stăniloae, 2019 (2): 375-376).

Some of the PFs warned about the need for discerning between anger and pain (Stăniloae, 2015 (2): 266-267). We think that we can ascertain in this affirmation the possibilities that the PFs saw using pain and sufferings both as positive and negative (in mathematical sense) reinforcers, namely both the presence of the pain and sufferings, and their absence, could constitute reinforcers for achieving the CAB-control ideal. In this regard "pain softens the petrified souls" (Stăniloae, 2019 (1): 25, 114-115, 232, 272).

In Father Dumitru Stăniloae's view, through pain the man can learn how to resist pleasure, and especially how to avoid that vicious circle urging the human individual to pursuit even more pleasure instead of forgetting of, or for alleviating his pain and sufferings, quest that actually makes the human individual feel even more pain and sufferings after the passing pleasures – regardless how intense – will have past (Stăniloae, 1992: 65). In searching for

pleasures at all costs Stăniloae saw "a hidden fear of death" (1992: 68; see also Stăniloae, 1992: 139-140).

We think that we can conclude that the pain and the sufferings were seen by the PFs in a complex paradigm, as reinforcers against the unwanted cognition, affect, and behavior, and also as reinforcers and incentives for achieving the desired CAB-control.

5.3. Fighting the Evil Thoughts

The PFs called as evil thoughts all the unwanted thoughts regardless their content; bodily or spiritual. The PFs made of fighting the evil thoughts a main preoccupation of theirs, and in order to bring under control this part of their cognitive processes, they developed and used a wide range of thought-control strategies. The fact that the PFs attempted to fought their thoughts, in our opinion, it constitutes one more argument in favor of our derived hypothesis that the PFs used the cognitive-behavioral approach in their attempt to bring their CAB under control. Also, the fact that, as we are going to seen the PFs used a psychophysiological approach in fighting the unwanted thoughts, we think that we can reckon it as one more argument in favor of our derives hypothesis that the PFs, despite operating a sharp doctrinal division between body and soul, their approach on CAB-control was a holistic one, employing both body and soul.

5.3.1. The Evil-Thoughts' Attack Scheme

The PFs reckoned the evil thought as originating from psychological attacks upon human being, undertook by devils. Those attacks took place according to an attack-scheme described, for instance, by Saint Maximos the Confessor, who saw in those attacks a succession of stages; a first stage of the attack would be what he called the bait, that could be a reality from the milieu –

material thing, woman, other temptations etc. – brought by the devil in the awareness horizon of the individual who is under attack; that would trigger the individual's lust as response to stimuli-sensations-perceptions flow; the evil-thought intrusively persisting on the awareness horizon, because of carelessness of the victim or because of the victim's willingness, it persists and it becomes a habitual part of the victim's cognitive processes, so that the victim of the attack consents to that evil-thought; as Saint Maximos the Confessor showed, the forth and the last phase would consist of the cognitive process of making the decision according to that evil-thought and manifesting that decision in a corresponding behavior; the guilt of the victim who end up committing a sin, it would start with the phase of consenting to the content of the evil thought (Stăniloae, 2015(2): 247, 249-249). In the content of this baith-deed attack-scheme we think that we have found one more argument for our derived thesis that the PFs had a cognitive-behavioral approach on CAB-control.

Theodor of Edessa nuanced the doctrine of the attack-scheme by showing that the attack comes from one's passions and it is independent from one's will, so that the attack doesn't automatically imply guilt for the one whom the attack is perpetrated upon, especially when the evil-thought is rejected or fought against - by using thought-control strategies as, for instance: repression, by suppression, or by distraction (o. n.) -, but the guilt only intervenes when the mind of the attacked victim will be defeated by the evil-thought because her/his "drowsiness and cowardice" (Stăniloae, 2019 (1): 190), so that the victim ends up in committing the sin as behavioral-act.

In his author writings, as for instance in his *Orthodox Spirituality. Asceticism and Mysticism*, Father Dumitru Stăniloae describes the attack-scheme of the unwanted-thoughts as starting with the phase which the devil throws in, an unwanted thought within victim's mind,

which Stăniloae also called it as “bait”, described by him as: “the first arising of the simple though that we could do a certain sinful deed, presenting itself to the mind as a simple possibility. This though is not a sin yet, for we haven’t adopted any attitude related to it. It seems to be outside us, it hasn’t been produced by us, and it has yet only a theoretical character, of non-serious eventuality, which seems even not seriously regarding us who are preoccupied with the whole our being with something else” (Stăniloae 1992: 84-86). The affects related to the simple thought sometimes are suddenly elicited by the occurrence of the unwanted thought in the awareness-horizon.

Stăniloae quoted Saint John Damascene who formulated the phases of the attack-scheme as: attack, accompanying, struggle, enslavement, consent, and deed (Stăniloae 1992: 84-86). According to Saint John Damascene, the earlier the phase of fighting the intrusive-thought away – the earlier the cognitive and affective processes elicited by the intrusive thought -, the more efficient the thought-control strategies would be; after one has started to analyze the intrusive thought and to allow his imagination speculate upon that thought, her/his thoughts will get “mixed with the thoughts of the cunning devils” (Stăniloae 1992: 84-86), so that the victim’s mind gets attached with the intrusive evil-thought, so that much more energy would ne necessary and the process would be more effortful than in case of applying the thought-control strategies in the first stage which that intrusive-evil-thought has occurred in the awareness’s horizon; the baith doesn’t constitute a sin, but the sin is the way the attacked-individual treats the bait from cognitive, affective, and behavioral perspectives (Stăniloae 1992: 84-86).

In our opinion, the attack-scheme of the intrusive evil-thought, as drawn by the PFs, it can be seen as an attempt to fight the unwanted-intrusive evil-thoughts in the specific succession of and interdependences among the cognitive processes, also taking in account the affects as

associated and elicited by cognitive processes, so that to avoid making the unwanted decisions and manifesting those unwanted decisions in unwanted behaviors.

As we are going to present in the following sub-sections, the PFs recommended, experimented, and recorded the results of applying diverse though-distracters, as: prayer, reading, physical and psychical toils, and meditation/cogitation at spiritual themes.

5.3.2.1. Prayer. Prayer to Jesus

In this sub-section we are going to treat, in the first place, the general aspects of the prayer as thought-distractor applied in thought-suppression control-strategy – "prayer banished evil thoughts away" (Stăniloae, 2015 (1): 247) -, and then we are going to synthesize the aspects found in our research related to the *Prayer to Jesus*, as practiced by the hesychasts.

Prayer

The prayer is defined as "form of the dialogue between man and God, initiated by man, and that constitutes an expression of the man's will to be in communion with God" (Buchiu, et al. / Vasile Vlad, 2019: 791). As one can notice, the definition of the prayer quoted by us implies complex aspect related to thinking process, to volition, and to the behavior which those ones manifest through.

The PFs dichotomized the prayer in: external and internal; the external prayer consisted of uttering prayers rather and an obligation, or as an intellectual process, but without necessarily having associated affects and without necessarily changing or shaping one's behavior (Stăniloae, 2015 (1): 89; Stăniloae, 2022: 159-160). A sign that one would have achieved a superior form of prayer, it had been that of being able to focus on the meanings of the prayer he uttered, and such understanding of the prayer was defined as "supreme understanding of the mind" (Stăniloae

2015 (1): 90, 100; Stăniloae, 2019 (1): 299-300). Some other PFs stated a sign that one has reached the internal/superior/true prayer would be the fact that, while praying, she/he will be lifted about any joy" (Stăniloae, 2015 (1): 105). Stăniloae quoted O. Berdenhever and Viller-Rahner, showing that "there is a 'prayer of fire' that is without words and that overpasses the understanding, and which ascends to God through the flooding of the heavenly light into the heart" (2015 (1): 109, 284; 2019 (1): 300). Such internal-superior prayer would be a sign that she/he who prays has attained the spiritual love (Stăniloae, 2015 (1): 274).

At its turn, the PFs dichotomized the internal/superior prayer/pure prayer, in two states: the first is born within soul out of fear of God and out of good hope, while the second state is born out of godlike love and out of the fullest cleanness (Stăniloae, 2015 (2): 83; Stăniloae, 2022: 539-547).

He who wants to pray must reject all things in order to inherit everything (Stăniloae, 2019 (1): 90, 103); in this recommendation we think that we can identify the advice of suppressing all other cognitive and affective processes, in order the attention to be focused only on the prayer's content. One will know that he will have progressed from the level of the external prayer towards the level of the internal prayer, if he experiences how, while "longing about God, his mind leaves somehow, a little, form his body and his mind gets away from all thought coming from feeling, form memory, or from the humoral state, and his mind is being filled up with joy" (Stăniloae, 2015 (1): 93, 104). Other PFs stated that she/he who prays must forget about her/his body (Stăniloae, 2015 (1): 99, 101, 105; Stăniloae, 2019 (1): 163, 296). The prayer detaches the mind from all meanings (Stăniloae, 2015 (2): 36-37, 115; Stăniloae, 2019 (1): 299).

Some of the PFs urged the individual who prays, not to imagine God (Stăniloae, 2015 (1): 93), namely the thoughts generated by prayer not to be allowed to elicit any imaginings

related to God; imagining was reckoned by the PFs as instilled by the devil in his attempt to stop the individual who prays from praying (Stăniloae, 2015 (1): 93-94, 99-100, 100-101; Stăniloae, 2019 (1): 126-137, 151).

Praying, as thought-distractor was reckoned as "rejection of all thoughts" (Stăniloae, 2015 (1): 94), so that the prayer was deemed as a "work worthy of the mind, or the best and the cleanest of mind's usage" (Stăniloae, 2015 (1): 96).

The cognitive processes elicited by prayer can be accompanied by affective processes and can be expressed also in the behavior of crying while praying (Stăniloae, 2015 (1): 95). The PFs recommended the prayer as intellectual act to be accompanied by the emotion of fearing God (Stăniloae, 2015 (1): 98-99, 268-269). While some affects - as for instance the mood of being humble – are beneficial to prayer (Stăniloae, 2015 (1): 99), affects as for instance the emotion of anger is counterproductive to praying (Stăniloae, 2015 (1): 99; Stăniloae, 2019 (1): 13).

The prayer was reckoned by the PFs as "the beginning of immaterial and simple knowledge" (Stăniloae, 2015 (1): 96, 262). Some of the PFs asserted that the internal prayer, called also as "spiritual prayer, it is food for the mind" (Stăniloae, 2015 (1): 99).

In order one to pray efficiently, the milieu-conditions are important as well, and among those the poverty is one of the favoring conditions (Stăniloae, 2015 (1): 102; 2019 (1): 298). Also, the PFs asserted that the quantity is counting regarding the efficiency of the prayer, and therefore one must aim to reach quality and not quantity when praying (Stăniloae, 2015 (1): 105). Still, the PFs recommended that one must pray ceaselessly (Stăniloae, 2015 (2): 37-38; Stăniloae, 2019 (1): 94; Stăniloae, 2019 (2): 306-307, 378-378, 2022: 51-52, 2022: 558, 2022: 599-600).

One more example of PFs' saying on prayer constitutes a new argument in favor of our hypothesis that, despite declaring a sharp opposition between body and soul/mind, the PFs actually had a wholistic perspective on how one must apply a wholistic approach in order to gain CAB-control: "The mind cannot be appeased without the body, as the wall between them cannot be downed, without appeasement and prayer" (Stăniloae, 2015 (1): 268).

Prayer to Jesus

The *APA-Dictionary of Philosophy* defines "mantra" as "**1.** in Hinduism and Buddhism, a sacred utterance, such as a syllable, phrase, or hymn (often in Sanskrit). **2.** any verbal formula used for spiritual, religious, or meditative purposes to help block out extraneous thoughts and induce a state of relaxation that enables the individual to reach a deeper level of consciousness" (VandenBoss, 2015: 621). In our opinion, this definition describes also the *Prayer to Jesus* developed around the fourteenth century by the hesychastic monks, a prayer also called as: *Prayer of the Heart, Prayer of the Mind, Prayer of the Sole Though, Prayer of a Sole Word, Prayer of Five Words*. The *Prayer to Jesus* consisted, initially, in ceaselessly repeating the name of Jesus, and, over time, it has been developed, until it reached the largest formula as: "*Lord Jesus Christ, You Son of God, have mercy on me the sinner!*" (Kallistos and Ignatius Xanthopol / Stăniloae, 2022: 37-38, 39-40). This prayer is practiced in the present time as well, in its diverse compositions and lengths.

In this sub-section we are going to present what the *Prayer to Jesus* was practiced like, by the PFs, by comparatively identifying the resemblances and the differences in the techniques the PFs used for practicing the *Prayer to Jesus*. In his *Foreword* to Hesychios the Sinaite, Stăniloae showed that the earliest presence of this prayer – consisting in calling the name of Jesus – can be found at Diadochus, but praying to Jesus by using a specific formula became the

main preoccupation at Hesychius who, together with Diadochus, John Climacus, and Philotheos the Sinaite belonged to the Sinaite spirituality, a spirituality that was "more passive, less valuing the active virtues, and attributing the greatest role to the godlike grace (…) placing the accent on the internal quietude obtained through prayer and guarding the mind from thoughts and hallucinations" (Stăniloae, 2019(1): 48). The PFs used the continuous calling of the name of Jesus as means for focusing the attention and for resisting the tendency of the mind to wander or to bring unwanted thoughts in the horizon of the awareness (Stăniloae, 2019(1): 49-50). Describing in a condensed manner the *Prayer to Jesus* Hesychius said that: "The watchfulness is the ceaseless attention of the heart towards any thought. It breathes, and it ceaselessly calls only on Jesus Christ, the Son of God and God, and together with Him it manly opposes to enemies" (Stăniloae, 2019(1): 53, 96). One who had been insistently doing the *Prayer to Jesus*, after praying he will experience – according to Hesychius - "a sweet quietude" and her/his mind will achieve a state of absence of unwanted-intrusive thoughts, a state of "quiet contemplation" coming – according to Hesychius – from Jesus (Stăniloae, 2019(1): 53-54; see also: Stăniloae, 2019(1): 62, 66-67).

Hesychius called the *Prayer to Jesus* as also "one-thought prayer" and he recommended this prayer to be done ceaselessly and tirelessly and without weakening (Stăniloae, 2019 (1): 54-55, 57, 74; Philotheos the Sinaite called this prayer as "prayer of the sole word" (Stăniloae, 2019 (1): 94); John the Carpathian called as "prayer of a sole thought" (Stăniloae, 2019 (1): 298)) and, in the same time, Hesychius recommended her/him who practices this prayer to "hate the evil thoughts", so that, in our opinion, he introduced the thought-control strategy of thought-distraction, along with an association with the emotion of hatred as reinforcer. Hesychius even asserted that "without the calling of Jesus Christ there isn`t possible to banish the bait of the evil

thoughts" (Stăniloae, 2019 (1): 84). According to Philotheos the Sinaite, and the she/he who attempts to guard her/his mind against the intrusive-unwanted thoughts cannot advance without practicing the *Prayer to Jesus* (Stăniloae, 2019(1): 92). Philotheos the Sinaite also deemed the fighting off of the intrusive-unwanted thoughts as both the basis of the practicing the *Prayer of Jesus* and the result of that practicing (Stăniloae, 2019(1): 92).

Hesychius not only showed the benefits of the *Prayer to Jesus* in fighting the unwanted-intrusive thoughts, but he also affirmed that by practicing intensively and extensively this prayer: "we will reach at the holy visions (contemplations) of the Saints, and deep mysteries will be enlightened to us by Christ" (Stăniloae, 2019 (1): 58). He also recommended not to ever "cease the attention of the heart" associated with the *Prayer to Jesus* (Stăniloae, 2019 (1): 61-62). Hesychius deemed the *Prayer to Jesus* as a means which one could probe and know the good with (Stăniloae, 2019 (1): 62). Hesychius posited that the ceaseless *Prayer to Jesus*- which we think that we can reckon it as important, easy to apply, and inexpensive means of CAB-control – it will bring one sweetness and joyfulness, so that "the sky of the heart is full of joy and quietude, due to the consummated attention" (Stăniloae, 2019 (1): 72-73). Hesychius described a bidirectional reaction between she/he who practices the *Prayer to Jesus* and the moods and the emotions she/he experiences, due to the fact that the more she/he prays the more sweetness she/he will feel, and that result will lead her/him to pray even stronger and longer: "voluptuously calling the One Who fills it up with peace; because it sees Him in its spiritual middle, scattering the hallucinations of the evil ghosts" (Stăniloae, 2019 (1): 73) – we have noticed here also the valence of the thought-control strategy the practicing of the *Prayer to Jesus* was attributed by Hesychius, when he spoke about "scattering the hallucinations of the evil ghosts" (Stăniloae, 2019 (1): 73) which would be "whipped with the name of Jesus" (Stăniloae, 2019 (1): 74). Out

of practicing the *Prayer to Jesus* one could attain a "godlike state of the mind" (Stăniloae, 2019 (1): 74, 109-110). She/he who practices the *Prayer to Jesus* will "stir up the content of her/his mind" (Stăniloae, 2019 (1): 76).

Hesychius described also the psychological process of attachment to the *Prayer to Jesus* as the formation of emotional bonds with the words of the prayer and with the practice of the prayer itself, so that an attachment with Jesus will be reached and the prayer will become a main element in the cognitive-affective landscape of her/him who practice it, so that there will be elicited a "longing for Jesus" (Stăniloae, 2019 (1): 72). (Stăniloae, 2019 (1): 62). The attachment brought long and intensive practice of the *Prayer to Jesus* would be felt like "the name of Jesus sticks to your breath", (Stăniloae, 2019 (1): 74-75). According to Philotheos the Sinaite this attachment to the *Prayer to Jesus* to the extent of feeling it united with the own breath, it will "cover the thoughts with shame and it will appease you with sweetness" (Stăniloae, 2019 (1): 96). Philotheos the Sinaite also recommended as other distractors from evil thoughts, in addition to reinforce the focusing upon the name of Jesus, one to use also "the unforgotten thought at death and the humbleness" (Stăniloae, 2019 (1): 98). One must stick the *Prayer to Jesus* – according to Philotheos the Sinaite – "in cogitation (…) and to shout at Him ceaselessly in his heart" (Stăniloae, 2019 (1): 100) – in our opinion we think that we can identify here Philotheos the Sinaite's urge one to restructure his cogweb so that the *Prayer to Jesus* to become a main element of cognition, and also to attach to it affective elements.

John the Carpathian, relatedly to the *Prayer to Jesus*, affirmed that it will be scatter id the heart experiences amotions of wrath (Stăniloae, 2019 (1): 119), so that we think that we can identify here an intuition of the connections between emotions and the cognitive processes. John the Carpathian highlighted the fact that despite a prolonged attention focusing usually caused a

weakening of the cognition, in the case of practicing the *Prayer to Jesus*, there takes place an opposite process, due to the fact that he ascertained that calling the name of Jesus "lightens the heart" (Stăniloae, 2019 (1): 122).

John the Carpathian deemed the practicing of the *Prayer to* Jesus as a sign of the spiritualized mind (Stăniloae, 2019 (1): 298).

Kallistos and Ignatius Xanthopol recommended the use of the *Prayer to Jesus*, namely the "calling with faith of the name of our Lord Jesus Christ" to be done before starting any work" (Stăniloae, 2022: 22), so that, in our view, a certain configuration of the CAB will be achieved and employed in any work to be done. Kallistos and Xanthopol called the *Prayer to Jesus* as "natural method of inhaling through nostrils and calling, together with it, the Lord Jesus Christ" (Stăniloae, 2022: 39), and by practicing this prayer one "can enter within her/his heart" (Stăniloae, 2022: 37-38). We are noticing here that, in addition to what Hesychius and Philotheos the Sinaite (*vid supra*) recommended relatedly to sticking one's breath to the *Prayer to Jesus*, Kallistos and Ignatius Xanthopol later called it as a technique briefly described by them as: "The Prayer to Jesus is done while breathing through the nose, together with the taking heed at the remembrance of Jesus within heart" (Stăniloae, 2022: 40-41). Regarding the milieu control while practicing the *Prayer to Jesus*, Kallistos and Ignatius Xanthopol recommended her/him who practices this prayer to stay in a tranquil and non-lightened corner (Stăniloae, 2022: 42-43).

Kallistos and Ignatius Xanthopol ascertained, at their turn, the positive emotions elicited by the practice of the *Prayer to Jesus*, and they mentioned among those positive emotions: warmth within heart, longing for Jesus, and love for Jesus (Stăniloae, 2022: 66-67); they also noticed the crying as emotional-behavior manifested while practicing the *Prayer to Jesus* (Stăniloae, 2022: 72-73).

Kallistos Angelicude described the technique of *Praying to Jesus* as being composed of two movement of the mind, the first one – associated to the firth asl of the prayer: "Lord Jesus Christ, You Son of God" – elevating the mind "in an immaterial and totally untold manner" towards Lord Jesus, while the second movement of the mind – associated to exhaling the air inhaled while uttering the first half of the prayer, and associated to the words "have mercy on me" – it will bring the mind back into heart; as Kallistos Angelicude affirmed, the practitioners who are spiritually advanced, they will succeed in directing their cognitive and affective processed only towards Lord Jesus (Stăniloae, 2022: 86-87).

Father Dumitru Stăniloae dedicated an important part of his theological research to Saint Gregory Palamas, and he wrote a book dedicated to Saint Gregory Palamas' life and teaching. In our opinion we will not be wrong to affirm that Stăniloae brought Saint Gregory Palamas again in the theological knowledge, attention, and interest, especially regarding Palamas' theology about the divine uncreated energies. Through his research on Palamas' writings, Stăniloae operated a synthesis upon the *Prayer to Jesus* and the techniques developed and associated to the practice of the *Prayer to Jesus*.

Among the several variants of the techniques for practicing the *Prayer to Jesus*, Stăniloae mentioned the followings: a technique attributed to Saint John Chrysostom, but the real author of the method is unknown; the technique developed and wrote about by Kallistos and Ignatius Xanthopol; a technique developed and described by Saint Simeon the New Theologian; the technique described by the writing signed by Pseudo John Chrysostom (Stăniloae, 1993(2): 33-39).

1. A rather descriptive method of practicing the *Prayer to* Jesus:

Stăniloae showed that in the Codex Vatican f. 101 r – 102 v., following immediately after the method attributed to Saint Simeon the New Theologian, it is given a writing entitled: *From the Word of Saint John Chrysostom, Another Method of Vigil*, a method that contains a description of the aspects one should take in account when practicing the *Prayer to Jesus*. A first condition is the incessant uttering of the *Prayer to Jesus*, because any unwanted-intrusive thought occurring in pauses – even though such a thought could appear as positive thought – it will separate the mind from God; such thoughts are those reasoning about worldly worries and pleasures, and the struggle of her/him who practices the *Prayer to Jesus* would be that of keeping her/his mind focused on God and of not joining or agreeing unclean thoughts (Stăniloae, 1993(2): 33-39). While practicing the *Prayer to Jesus*, one must restrain her/his mind and hit every unwanted-intrusive thought with the name of Lord Jesus Christ, and one must do that until Lord Jesus "will dwell within her/him" (Stăniloae, 1993(2): 33-39). The associated affects are: the humbleness, and the broken heart (Stăniloae, 1993(2): 33-39). The practitioner of the *Prayer to Jesus* is advised to strive and persevere in an intense practice of the mentioned prayer "until death", and never to let her/his heart get separated from Lord Jesus Christ, until "the name of the Lord will be planted within your heart" (Stăniloae, 1993(2): 33-39), and that would be achieve by never letting the prayer go away regardless what the activity would be: eating, drinking, traveling etc. (Stăniloae, 1993(2): 33-39).

2. A more detailed method of practicing the *Prayer to Jesus*

Usually attributed to Saint Simeon the New Theologian - this method was described also by Nicephorus the Monk and by Gregory of Sinai – it also recommends maintaining a certain position of the body, and it was printed by J. Hausherr under the title of *The Method of the Holy Prayer and Attention*. This method states that is based on the obedience to God and on the

obedience to the spiritual father, obedience that would set the monk free of "evil connections with the present age, of worries, and of passions, and it will determine the monk to constantly follow the good (Stăniloae, 1993(2): 33-39). We think that we can point in this phrase at elements of control regarding the cognition and the affect, in order to achieve the desired behavior.

This method describes as "true and untold attention and prayer the fact that the mind remains and moved only within heart aiming its requests at the Lord", and while remaining within heart "the mind inspects, all the time, all those inward places and, the mind it banishes away any thought sown by the enemy" (Stăniloae, 1993(2): 33-39).

This method describes plainly the affects elicited to the beginners, using adjectives like: harsh, unpleasant, chocking, and tormenting, but this would be only a passing stage, because the initiated ones receive the pleasure in the depths of their heart, or "in the throat of their heart" (Stăniloae, 1993(2): 33-39).

The technical description of this method is the following:

> "Sitting down in a quiet monastic cell, alone, in a corner, do what I say: close the door and elevate your mind from everything that is vain or perishable. Then, by leaning your chin on your chest and by directing your sensitive eye with the whole your mind towards the center of your belly, namely toward your belly button, you compress the breathing of the air crossing through your nostrils in order to not breath easily and search with your mind the inside of your organs in order to find out the place of your heart, where usually are all the soul's powers. Firstly, you will find out a darkness and a thick unpassable layer, but by

persevering and by doing this day and night, you will find, oh wonder! - a limitless happiness. This is for immediately the mind find the place of the heart, the mind sees what it hasn't believe before: it sees the air from within heart and it seen itself wholly full of light and of discernment and, starting from that moment, immediately that a thought occurs, the mind banishes away and it destroys it, before becoming concretized and before taking shape, by calling the name of Jesus Christ." (Stăniloae, 1993(2): 33-39)

3. The method attributed to Nicephorus the Monk

Stăniloae ascertained the fact that this method is similar to the previous methods. Nicephorus recorded his observations upon the physiological aspects of the breathing process and he described the way one should sit while praying, and focus his mind on each breathe and following that breathe with his attention and to push and force her/his mind to enter his heart and to remain there within; this process will finally elicit affects as pleasure and untold happiness. (Stăniloae, 1993(2): 33-39)

Nicephorus ascertained that such an effort as keeping his mind within his heart will eventually cause his tiredness, and he recommended to be used the *Prayer to Jesus* as thought-control reinforcer; Nicephorus even called his method as *Word about Vigil and about Guarding the Heart*. (Stăniloae, 1993(2): 33-39).

4. Method for practicing the *Prayer to Jesus* – as described by Gregory of Sinai

Gregory of Sinai, at his turn, he also recommended a sitted position while practicing the *Prayer of Jesus*; he also urged the practitioner to gather her/his mind into her/his heart and to attempt to keep the mind within there; he also described the physical posture one should adopt: "Bend, strongly, your chest, your shoulders, and your neck, so that to feel a great pain, and perseveringly shout out with your mind or with your soul: 'Lord Jesus Christ have mercy on me'(…) Retain the movement of your breathing too, in order not to breath easily." (Stăniloae, 1993(2): 33-39).

Gregory of Sinai showed that some of the practitioners recommended the *Prayer to Jesus* to ne uttered by mouth, while others recommended it to be repeated mentally; but he recommended both these methods, especially when the mind get tired and the reasoning could be reinforced by the psychophysiological process of uttering the prayer with a loud voice (Stăniloae, 1993(2): 33-39).

We conclude this section dedicated to prayer and to the *Prayer to Jesus* by arguing that, in our opinion, there could be ascertained some benefits of the prayer in the attempt to control the CAB, especially when it comes about thought-control. Praying could constitute an effective means for thought-control, for regulating the affects, and for adopting certain desirable behaviors.

In the following section we are going to treat upon the physical and psychical toils as practiced and described by the PFs.

5.3.2.3. Physical and Psychical Toils

Physical toils were used by the PFs in their wholistic approach on CAB-control, namely they used the body's tiredness in order to achieve CAB-control. The PFs recommended to those

who lived in ascesis to do manual labor and kneeling and prostrations, so that to quench their bodies' impulses. Some of the PFs recommended the toils of the body to even bring the body to physical exhaustion, insomuch that one "to be killed in the valley of the restraint and of the toil" (Stăniloae, 2015(2): 264). As one can notice, even the title of *The Romanian Philokalia* as given by Dumitru Stăniloae is *Philokalia of the Holy Toils of the Consummation*, implicitly establishing a direct connection between toils and the reaching of one's consummation. Saint Peter Damascene showed in his writings that there is not such a thing as a period of time for toiling, but one must psychically and psychically toiling for the entire her/his life, and Saint Simeon the New Theologian warned about the tendency one to get exhausted because of his ascetic toils and, because of that, she/he to weaken the ascesis and to turn back to her/his previous CAB (Stăniloae, 2023(1): 267) - in this affirmation we think that we can identify the fact that Saint Simeon the New Theologian reckoned the state achieved by one in controlling her/his CAB as reversible if not constantly reinforced by physical and psychical toiling.

Saint Anthony the great deemed the toils of the body as a weapon for achieving the virtues (Stăniloae, 2015(1): 28), namely those behavioral codes composing the ideal of behavior as formulated by the PFs. Saint Maximos the Confessor listed the toil of the body among the victories of the monk, in addition to poverty and humbleness (Stăniloae, 2015(2): 122).

As we mentioned before (*vid supra*), the PFs divided the ascetic life in two stages: the doing, and the contemplation, and on the basis of that they attributed the toils rather to the first state of spiritual advance, and, in the vision of Saint Maximos the Confessor, the toiling is accompanied by feeling – namely, the physical toils elicit specific mood and emotions -, unlike the stage of the contemplation – or, as Saint Maximos calls it: of the knowledge - that is characterized by lack of feeling, because she/he who has reached such a superior stage has

withdrawn his mind from the body and from the world, directing it towards God" (Stăniloae, 2015(2): 122). They who are in the first stage use the body's toils / the physical tiredness and even exhaustion in their attempt to detach their souls from the attachment and caring for their bodies, they still feel the pain that affects their mood and their emotions, while they who are in the second stage of their spiritualization, they have "pulled the spikes of this affection off, through contemplation" (Stăniloae, 2015(2): 122) reaching to dominate their CAB.

The toil is intertwined with the pain, but that pain was reckoned by the PFs as savior (Stăniloae, 2015(2): 229, 263). Saint Maximos the Confessor warned about the fact that the human will is fickle, and in the pursuit for virtues people's assertiveness can fade away, so that the toils must be accompanied by humbleness, and in their collaboration they must "humiliate the earthly that lives within man and to weaken that earthly" so that "one must not be boasted until he will mortify himself through the ascetics of some strained toils and he won`t receive the end yet" (Stăniloae, 2015(2): 258). We think that we can identify here the role of the toils as reinforcers of the control over the CAB.

The toils were associated by Saint Maximos the Confessor also with the different virtues; he actually said that "the toiling consists of different virtues, as for instance: refraining from wine, retaining from foods" (Stăniloae, 2015(2): 259). He also spoke about "the toil and labor of the senses" (Stăniloae, 2018: 54), for the senses were the gates which "forces ones to explore, full of curiosity, the sensitive things" (Stăniloae, 2018: 54). In our research we have encountered also a negative meaning associated with the notion of toil, as for instance that used by Saint Maximos the Confessor in the expression: "foolishly toil with the kneading of the clay, namely of the passions of the body" (Stăniloae, 2018: 79), and from this expression we think that we can draw the idea of the fact that the PFs deemed as good and recommendable only those toils

aiming to achieve the spiritualization, while the physical or psychical toils aiming to achieve worldly things must be avoided. The things which when associated with the toil give the toil a negative meaning – the worldly things – were reckoned by the PFs as contrary-to-nature (Stăniloae, 2018: 385), as they reckoned as according-to-nature only the spiritual realities. Thalassius the Libyan highlighted the fact that getting rid of pleasure requires one to persevere in toiling (Stăniloae, 2019(1): 23). Hesychius the Sinaite wrote that in order not to toil vainly, one must despise every reality perceives through bodily senses (Stăniloae, 2019(1): 69-70).

The physical toils were deemed as means for cleaning one's soul and to remove the emotion of pleasure, and that would lead to the total plucking from one's soul of the affection for material things (Stăniloae, 2018: 124). The "death of the pleasure" (Stăniloae, 2018: 191) is brought by both willing and unwilling toils, which one must gladly accept, so that the troubles and the sufferings to be used as ways to achieve the ideal behavior (Stăniloae, 2018: 191). Thalassius the Libyan spoke about one's love for toil, as indicator for the removal of the love for pleasure (Stăniloae, 2019(1): 20, 22). The toil and the pain are necessary for one to achieve the future pleasure, or the spiritual pleasure (Stăniloae, 2018: 364).

Saint Maximos the Confessor wrote also about the "toils of the cogitation" mostly characteristic to those who have reached the stage of the contemplation (Stăniloae, 2018: 54). Thalassius the Libyan wrote that "the considerate mind strengthens its soul and habituates its body to all toils" (Stăniloae, 2019(1): 23). A way for submitting oneself to spiritual toils was the ceaseless occupation with the words of the Holy Scripture and of the writings of the Holy Fathers, and that was seen as removing one's passion (Stăniloae, 2019(1): 30; see also at Saint Peter Damascene / Stăniloae, 2019(2): 109). Hesychius the Sinaite affirmed that one who loves learning will also love the spiritual toiling (Stăniloae, 2019(1): 59). Hesychius the Sinaite also

described as toil of the cogitation also the guarding of the mind against the unwanted-intrusive thoughts accompanied by the ceaseless calling upon the name of Christ, namely the *Prayer to Jesus* (*vid supra*) (Stăniloae, 2019(1): 64). Saint Peter Damascene placed the toils at the basis of both phases – of the doing and of the contemplation – and, according to him, one who has reached the dispassion and still continues toiling, he will reach also a worriless state, due to overcoming the passion (Stăniloae, 2019(2): 116). Regarding the need for spiritual toils, Saint Peter Damascene warned in his writings about the danger that people living in ascesis could tend to be zealous in toiling and achieving bodily virtues, while they are lazy in toiling with their mind, this last thing being actually what they are actually asked for (Stăniloae, 2019(2): 123; see also Saint Simeon the New Theologian / Stăniloae, 2023(1): 73; see also Theoleptos Metropolitan of Philadelphia / Stăniloae, 2023(2): 46; see also Abba Dorotheos / Stăniloae, 2024(1): 531). Saint John Climacus urged the monks to submit their nature to ceaseless toils and to submit their senses to uninterrupted guarding (Stăniloae, 2024(1): 47). Saint John Climacus warned about the dangers posed by crossing too earlier from the physical toils to the psychical toils, because of the inexperience of the ascetic, because of "the thoughts taking him into mastery even before he notices that" (Stăniloae, 2024(1): 105).

The social aspect of the toils was noticed by Thalassius the Libyan and he recommended one who dedicates her/his life to toiling in ascesis, to make friends with people having similar preoccupation and goals (Stăniloae, 2019(1): 23). Saint Simeon the New Theologian warned about asceses undertaken on diverse purposes but without committing their toils "with fear and with natural love for God" (Stăniloae, 2019(1): 41) – this is, in our opinion, another example of wholistic approach on CAB-control, namely the physical and psychical toils are described as accompanied by affects. Theoleptos Metropolitan of Philadelphia, when describing the toiling

together with other members of the coenobitic community – as a social event - he urged the ascetics to “keep their lips silent, and let their mind to remember God” (Stăniloae, 2023(2): 53).

Toiling employs all range of cognition, affect, and behavior, and in all of those it requires patience, as a pervasive habit (Stăniloae, 2019(1): 33). On the contrary, for instance, emotions as anger are counterproductive regarding both the physical and psychical toils, as Hesychius the Sinaite wrote (Stăniloae, 2019(1): 49; see also Saint John Climacus / Stăniloae, 2024(1): 317). Saint Peter Damascene mentioned the toiling among other many unpleasant things which would help one to achieve a state of permanent patience, humbleness, and a good hope in the future realities, namely: illness, difficulties, toil, helplessness, unwilling sadness, darkness, nescience, poverty, failures, fear, loss, dishonor, pain, need, and all the other things which are opposite to the good ones (Stăniloae, 2019(2): 147-148).

Saint Peter Damascene described a state of resting after a long period of toiling, a state of resting from passions – in our understanding that is about a resting from unwanted-intrusive thoughts and from unwanted affects – received as a gift from God, and he also warns the receiver not to boast herself/himself with its receival (Stăniloae, 2019(1): 117). Saint John Climacus called such state as a “blessed resting”, and he showed that the condition for one to achieve such a state sooner rather than later, it is to surrender herself/himself to reproaches with the whole her/his soul (Stăniloae, 2024(1): 102). Abba Dorotheos wrote similarly about the fact that, in the first phase of the toiling to bring the CAB under control “the soul will firstly toil by fighting and by getting much troubles, but after that the soul will enter the holy resting” (Stăniloae, 2024(1): 541).

Saint Peter Damascene urged the ascetics to toil and erase from their memory all unnecessary memories, by reading the Holy Scripture and the writings of the Holy Fathers

(Stăniloae, 2019(1): 125). We think that we can identify here and advice to act rather upon the memories-retrieval cognitive process so that by acting in the direction of not retrieving from memory – in the horizon of the awareness - the unwanted memories they to gradually weaken them.

Nicephorus from Loneliness showed that, in order one to achieve a state which she/he won't be disturbed by unwanted-intrusive thoughts in, she/he must struggle and toil in her/his prayers (Stăniloae, 2023(2): 18). Nicephorus of Loneliness advised the ascetics who do not have a spiritual guide – and experienced father of brother who to advise them when encountering difficulties in their physical and psychical toiling -, they to compensate that absence by increasing the quantity and the intensity of their toils (Stăniloae, 2023(2): 20). Saint Isaac the Syrian described what the "ugly thoughts" cease within one who toils psychically and psychically, so that his mind wills top shamelessly looking at debauched thoughts (Stăniloae, 2024(2): 28)

Abba Dorotheos wrote about the fact that some people embracing the ascesis they are unable to physically toil, but one cannot say that she/he is unable to psychically toil, namely to toil to be humble (Stăniloae, 2024(1): 442, 447). Abba Dorotheos identified a connection between the bodily toils and the soul's feeling (Stăniloae, 2024(1): 442, 447).

Father Dumitru Stăniloae reckoned as necessary a long and intensive period of ascetic toiling in order one to remove the former images and concepts accumulated by one's mind, and which form a "wall" in front of mind's real cogitation about itself (1992: 239).

Based on the aspect identified by our research on the physical and psychical toils as means for achieving CAB-control, we think that we can conclude by highlighting the importance of these toils for the ascetic practice of the PFs, and the fact that the PFs identified a treasure-

trove of psychological aspects – though they didn't have at hand the psychological terminology – which could be of interest to psychologists. We think that the manner the PFs treated upon physical and psychical toils as interrelated it could constitute one more argument in favor of our derived hypothesis that the PFs approach the CAB-control holistically.

5.3.2.4. Meditation / Cogitation / Contemplation

The PFs granted a special attention to meditation, which they usually called as cogitation, but these two terms tended to partially superimpose their paradigms. Sometimes cogitation meant thinking process, but for most of the time it meant spiritual contemplation. Despite this superimposition, we think that it won't be too far reached the affirmation that the object of the cognitive processes was that that differed, and not the cognitive processes themselves. In this regard, for instance, in his *Preface* to the second printing of the first volume of *The Romanian Philokalia*, Father Dumitru Stăniloae discerned between unwanted cogitation elicited by former habits, and the right-cogitation which the ascetic struggles to accustom herself/himself to (2015(1): 10).

In the present subsection we are going to focus our investigation upon the contemplation as spiritual meditation, as cognitive process dealing with what the PFs called as God's rationalities within all things, or as above-world realities. Contemplating the material things required – according to Saint Maximos the Confessor – a clean mind, a state of lack of passions that enabled the mind to perform such contemplation (Stăniloae, 2015(1): 77, 79). Saint Maximos the Confessor deemed the dispassion of the mind as mandatory condition for spiritually contemplating the material things (Stăniloae, 2015(1): 79). The spiritual contemplation of the material things gives the pure mind access to the "simple meanings" of the

things (Stăniloae, 2015(1): 80-81)[6]. According to Saint Maximos the Confessor, the contemplation on higher spiritual levels, it would give access to the mind of her/him who practices such higher contemplation, to "reach into God" (Stăniloae, 2015(2): 87). Saint Maximos the Confessor also recommended the contemplation to be intertwined with loneliness, with prayer, and with love for God, in order one to totally quench her/his passions (Stăniloae, 2015(2): 93) – we think that we can identify in this one more argument in favor of our opinion that the PFs developed complex psychological constructs by synthesizing their spiritual experiences, and they noticed the complexity of the interrelations between cognition, affect, and behavior.

Saint Maximos the Confessor used the term "contemplative" in order to discern between the ascetic who has crossed into the second phase of his ascetic endeavor and who predominantly uses the psychical toils, and the "doer" who still predominantly uses the physical toils (Stăniloae, 2015(2): 31; see also p. 49 where the "doer" if called as "active"). The adjective "contemplative" was used by Father Stăniloae in a footnote to Saint Maximos the Confessor's *Question no. 3*, in order to discern between the "practical mind" and the "contemplative mind" (Stăniloae, 2015(2): 49). Similarly, Theodor of Edessa taxonomized the virtues in "virtues with the deed (…) and contemplative virtue" (Stăniloae, 2015(2): 198).

Treating on the contemplation brings to an end our exploration on the real of the cognition. In the following subchapter we are going to examine PFs' writings on controlling the mood and the emotions.

[6] In a footnote to the head no. 21 from *the Second Hundred of Heads about Love*, of Saint Maximos the Confessor, Father Dumitru Stăniloae taxonomized the stages of the spiritual knowledge, form contemplation's perspective, as the following: "These are the three stair steps of the spiritual ascent: a) the striving with the deed for purification of passions, b) the contemplation of God through things and c) the unmediated knowledge of Him." (2015(2): 86).

5.4. Controlling the Affects

The affective part presented a strong interest from the part of the PFs, as they ascertained the complex interrelations between cognition, affect, and behavior. The PFs attempted to use the affect as a means for reinforcing, for instance, the thought-control strategies and for achieving the desirable behavior. In the following section we are going to treat upon mood as disposition determining the cognitive processes and therefore the behavior as well, and from the mood-as-information theory that "postulates that a person often uses his or her current emotional state or mood as a piece of information when making social judgments. The theory also proposes that current affective states can influence the processing strategy that people adopt when making decisions" (VandenBoss, 2015: 666).

5.4.1. Mood

The highest level asked by the PFs to be reached by one mood was the dispassion, as a general affect that should be intentionally kept by all means; all the other aspects of the ascesis were undertaken in order to reach this highest level of spiritual state. We kindly remind the reader that the meaning of the word *dispassion* as used by the PFs didn't mean depression (see the *Chapter 4 - Equivalences Matrix*). The PFs showed that she/he who has reached the state of dispassion were presenting constant patience and a constant mood of temperate joy and benevolence. In this section we are going to focus our research upon the mood of dispassion, and we are going to identify and describe the aspects recorded in this regard by the PFs in their writings.

Evagrius Pontius divided the spiritualization process – that supposed the tacking of own CAB under control - in two stages: the doing – which the ascetic works the virtues in, chaining in the following order: faith – fear of God – keeping the commandments, restraint – sapience – patience – hope – dispassion – love; the contemplation - reaching the love introduces one into the contemplative life (Stăniloae, 2015(1): 47). Theognostus, at his turn, he presented a similar succession, when he quoted Saint Maximos the Confessor: "faith, fear, restraint, patience, hope, dispassion, and love" (Stăniloae, 2019(1): 250-251). Saint Peter Damascene wrote that the final stages of the spiritualization are "the state of dispassion and contemplation" Stăniloae, 2019(2): 25). Kallistos the Katafygiote wrote about an indispensable connection between dispassion and contemplation (Stăniloae, 2022: 129).

The dispassion in the first state was called by Evagrius Pontius as "dispassion of the lusting part" (Stăniloae, 2015(1): 70). Evagrius Pontius wrote about a "first dispassion", a mood achieved by those who had the "perfect hatred" against sins, and who did not commit sins either with their thoughts or with their deeds (Stăniloae, 2015(1): 66). The superior stage of dispassion was called by Evagrius Pontius as "dispassion of the heart", a state which the ascetic "will see into the prayer, the mind in the form of a star" (Stăniloae, 2015(1): 66). Saint Maximos the Confessor wrote about a dispassion that meant to him the lack of sins, but he reckoned that didn't mean a consummate dispassion is the ascetic sill is troubled by unwanted-intrusive thoughts elicited by her/his passions or addictions (Stăniloae, 2015(2): 61-62), or, in other words, a consummate dispassion would suppose a permanent change in the cogweb, or on the cognitive landscape (Taylor, 2006: 129).

Evagrius Pontius warned the ascetics about the fact that achieving the mood of the dispassion could elicit other moods as: vain-gloriousness, self-praising, or self-appreciation, and

such an evolution could lead one to losing the dispassion, losing the control over her/his CAB, and even to fornication (Stăniloae, 2015(1): 69). Evagrius Pontius also warned about the fact that one could be deceived, by a temporary dispassionate state, to believe that she/he has achieved the dispassion, while in fact she/he had not achieved it (Stăniloae, 2015(1): 75). In this regard, Evagrius Pontius warned the ascetics about the fact that, after one achieves the dispassion, she/he could claim being care bearer and having love for the poor, he gladly received and accommodated strangers, he sends material help to the needy who live in society, and he even redeems slaves, but in order to be able to do that the ascetic will cultivate social relations with the wealthy – including rich women – urging them to donate for charity and becoming their adviser and so on; this evolution will lead the ascetic to lose her/his dispassion and to devolve to lower spiritual states and even to committing sins (Stăniloae, 2015(1): 75). We think that we can identify here several aspects take in account by Evagrius Pontius, from the influence of the milieu to that elicited by the social relations, upon the ability of one to control her/his CAB.

Theognostus issued warnings related to the dangers lurking the ascetics who are on diverse stages of dispassion: firstly, he warned them who are close to dispassion to be prepared for having hallucinations; the ascetic who have succeeded in appeasing their passions or their addictions, they will be bothered by lusts; while the ascetics who are still dominated by voluptuousness, they will suffer all sorts of affections (Stăniloae, 2019(1): 289).

Evagrius Pontius nuanced his definition of the dispassion by showing that he did not call as dispassion a forced behavior that avoids committing sins – as for instance the behavior-modification approach would aim to regarding the maladaptive behaviors (Vinney, 2024: 3; Scott, et al. 2023: 3) -, but Evagrius Pontius showed that, in his view, dispassion meant “to cut off from the cogitation all the passionate thoughts”, or, in modern psychological terms, Evagrius

Pontius expressed his cognitive-behavioral therapy approach (see Scott, et al. 2023: 1; Taylor 2006: 77), namely Evagrius Pontius aimed to a permanent change of the ascetic's cogweb (Taylor 2006: 184). She/he who has reached the dispassion - according to Evagrius Pontius – she/he will have "simple thoughts" (Stăniloae, 2015(1): 91), namely thoughts which will not be associated with negative emotions as: fear, anger, desire, disgust etc., or, in the case of the highly spiritualized ascetic their simple thoughts would not be associated with any kind of affect (see Stăniloae, 2015(1): 91; Stăniloae, 2019(1): 24, 52; Stăniloae, 2015(2): 123-124; Stăniloae, 2022: 92-93; Stăniloae, 2003: 31-311; Stăniloae, 1992: 129-130, 131-132, 132-133 etc.).

Evagrius Pontius mentioned the importance of keeping a certain diet and a certain kind of living in order one to achieve and maintain dispassion – we have to mention that other PFs, who reckoned the reached dispassion as a permanent state, they affirmed that regardless what the dispassionate eats, she/he would not be affected in any way. Evagrius Pontius asserted that eating dry food sand living in harsh conditions would help in achieving and maintaining the dispassion (Stăniloae, 2015(1): 82).

Some of the PFs reckoned the dispassion as a permanent state, while others reckoned it as a temporary state, so that even the most highly spiritualized Fathers could lose their dispassion and fall into sins, so that, consequently, one must constantly reinforce her/his CAB-control, though, to the highly spiritualized ascetics, the gravity center of their ascesis moves from physical to psychical. Amond the PFs who reckoned that one cannot achieve a full, or permanent dispassion while living into body, was Saint Maximos the Confessor, who asserted that one cannot reach a full dispassion while living on earth, but the ascetic is demanded a continuous struggle due to the fact that a total getting rid of passion would be impossible as long as the

ascetic has a body (Stăniloae, 2015(2): 82), but the farer is one from sin the closer is she/him to dispassion (Stăniloae, 2015(2): 236).

Theodore of Edessa described the mood of the dispassion as a state of deep peace (Stăniloae, 2019(1): 235). Theodore of Edessa also recommended the ascetic not to ask God for dispassion, but to ask for salvation and the dispassion will be received as associated to that (Stăniloae, 2019(1): 236).

Theognostus showed that "dispassion is born out of remembrance of God", namely the ascetic must control his cognitive processes – i.e. memories retrieval and thinking – and, as thought-distractor the ascetic must use the constant thinking at God (Stăniloae, 2019(1): 264). Theognostus also wrote that "the paradise of the dispassion hidden within us it is the icon of the future paradise" (Stăniloae, 2019(1): 273; see also Stăniloae, 2019(1): 288).

Saint Peter Damascene composed a whole writing dedicated to dispassion – even bearing the title *About Dispassion* – starting with showing that the dispassion comes out of the hope the ascetic has for achieving eternal richness in the future life (Stăniloae, 2019(1): 211); in our view, in this case, the hope plays the role of a reinforcer of the mood of dispassion. Saint Peter Damascene also wrote that the stages previous to achieve dispassion (*vid supra*) are indispensable to dispassion. Achieving the state of dispassion - according to Saint Peter Damascene – supposes a process of intentional sensitization (see Luciano, J. V., et al., 2006: 229) to the wanted cognitive and affective processes, in order the ascetic's mentation to lose its callousness, and it also supposes a gradual desensitization to the pain, to suffering, and to pleasure, so that the ascetic to be able to pursuit the achieving of dispassion also (Stăniloae, 2019(2): 212). Saint Peter Damascene warned the ascetics about the danger to consider that they have achieved the dispassion in the controlled milieu of the coenobitic community, but not being

actually able to reject the material goods and the unwanted-intrusive thoughts elicited by the presence of those material goods, and the affects triggered by those, and so to indulge themselves to maladaptive behavior in the presence of those material goods which previously elicited their addictions (Stăniloae, 2019(2): 213). Saint Peter Damascene also warned the ascetics about the fact that all the virtues must be worked and achieved, because any failure in any aspect will lead to a general failure in achieving the dispassion (Stăniloae, 2019(2): 213); we think that we can identify here one more argument in favor or our derived hypothesis that the PFs approached the spiritualization wholistically, namely they actually recommended a wholistic approach on CAB-control.

Saint Simeon the New Theologian deemed the dispassion as a condition for achieving a superior state of mind, so that the mind "becomes seer and by tasting the good things from there, he reaches to reckoning all the things from here as garbage. And he no longer accepts even the food, with pleasure or often" (Stăniloae, 2023(1): 20). In this quote we think that we can identify expressed the physical-psychical interrelation, so that the mood of dispassion could lead to psychophysiological changes expressed in behavior. In another place, Saint Simeon the New Theologian warned that she/he who has not achieved yet the consummate dispassion should display the social-behavior of avoiding to be appointed din administrative of in leadership positions, or otherwise they will be "like handling burning fire" and, in order to suppress the unwanted-intrusive thoughts elicited by the management of material goods and of power upon others, she/he must use the confession as defense means (Stăniloae, 2023(1): 37).

Saint Simeon the New Theologian warned the ascetics about the fact that the dispassion cannot be actually described and understood by using words (Stăniloae, 2023(1): 37). As previous PFs, Saint Simeon the New Theologians dichotomized between an inferior state of

bodily dispassion, and a superior state of souly dispassion (Stăniloae, 2023(1): 37). He also discerned between non-sinning as characteristic to them who have achieved the first stage of dispassion, while working the commandments would be characteristic to those who live in ascesis and according to the Gospel (Stăniloae, 2023(1): 40).

According to Saint Simeon the New Theologian the true dispassion "consists not only of being outside the work of the passions, but it also consists of estrangement from remembering the passions (…) and of emptying your mind of any imaginings, (…) so that us to reach outside all the realities seen and submitted to the senses" (Stăniloae, 2023(1): 61). Thus, reaching dispassion would consist of reaching also the ability to undo/to control the stimuli-senses-perceptions - memory acquirement - memory-retrieval – thinking - and making decisions chain, in a cognitive-behavioral approach.

Saint Gregory Palamas recorded that she/he who has reached the dispassion will keep displaying a dispassionate behavior even in the presence of evil things (Stăniloae, 2023(1): 264). Saint Gregory Palamas also wrote that the passionate side still remain alive and working in the dispassionate soul (Stăniloae, 2023(1): 264), and this is what would consist of the main difference between depression and dispassion, namely the dispassionate not only lacks the negative mood and emotions, but she/he also remains active and able to work (see Palmer, et al., 1979: 1241, in this thesis, *Chapter 4. Equivalences Matrix*). Saint Gregory Palamas also spoke in his writing about structural changes in cognition and affect, so that the desirable behavior not to be forcedly displayed while still incongruent with the cognition and affect – as for instance in the behavior-modification therapy -, but the dispassionate "has lost his habits and she/he has enriched herself/himself in good things" (Stăniloae, 2023(1): 207).

Saint Gregory of Sinai made the ontological affirmation that the soul was actually created as dispassionate, or for dispassion (Stăniloae, 2023(1): 203), so that the natural state of the soul would be that of being dispassionate, while the state of mind wandering and of negative moods and emotions would be an unnatural state.

5.4.2. Controlling the Emotions

The writings of the PFs are full of records on emotions, as important subject in their exploration of ascesis, for the emotions could be both and ally and an enemy in the pursuit of CAB-control. The PFs treated the emotions in connection with unwanted-intrusive thoughts and with associated behaviors. In our research we are going to focus upon the following emotions: fear, wrath/anger, and ecstasy/kidnapping, in their very complex connections with all the other CAB elements.

Fear

One of the most important and therefore one of the most studies and mentioned emotion by the PFs is the fear. The fear of God was reckoned by the PFs as the basis of all spiritualization, and as coming second in order to faith. The ascetic must constantly fear God so that in his endeavor to use fear a reinforces of his ascesis. The object of the fear was at the PFs, the sufferings caused during the earthly life by punishments sent by God because of the sins, as bodily and psychic illnesses, and in the afterlife the loss of the salvation and, consequently, the punishment to be tormented in hell.

In our research upon fear at the PFs we are going to use the analysis-elements provided by *APA Dictionary of Psychology* that defines the fear as: “basic, intense emotion aroused by the detection of imminent threat, involving an immediate alarm reaction that mobilizes the organism

by triggering a set of physiological changes. These include rapid heartbeat, redirection of blood flow away from the periphery toward the gut, tensing of the muscles, and a general mobilization of the organism to take action" (VandenBos, 2015: 413).

Nilus the Ascetic recommended the fear to be used are reinforcer in order to suppress the thoughts of vain-glory, of love for money, and any kind of bodily pleasure (Stăniloae, 2015(1): 278, 287). He also recommended the fear of Gehenna to be used in combination with the love for the Kingdom (Stăniloae, 2015(1): 278) also in order to reinforce CAB-control. Nilus the Ascetic recommended one not to fear the material troubles, because such a fear would be wrong due to the fact that the material troubled lead towards God her/him who endures them (Stăniloae, 2015(1): 280, 282). Nilus the Ascetic recommended not not to fear other people, but only to fear God (Stăniloae, 2015(1): 287-288). The fear of God – according to Nilus the Ascetic determined the recipient of the rebukes and of the reproaches to receive those without feeling offended, and it will help them to reinforce their restrains and watchfulness despite being accompanied by pain (Stăniloae, 2015(1): 288).

Saint Maximos the Confessor wrote that a modality to elicit fear is the reading of the Holy Scripture, and the fear will bring vigilance and attention (Stăniloae, 2015(2): 33). Saint Maximos the Confessor affirmed that one cannot achieve the piercing of her/his heart without the fear of God (Stăniloae, 2015(2): 37); we think that we can identify here the advice to use fear as sensitization means. Saint Maximos the Confessor, at his turn, he recommended the use of the fear as reinforcer of the CAB-control (Stăniloae, 2018: 272, 280). He wrote that the fear is "the beginning of the wisdom" (Stăniloae, 2018: 281).

Theognostus wrote that the fear is the guardian of the commandments, reaffirming, at his turn, the role the fear can play as reinforcer of the CAB-control (Stăniloae, 2019(1): 291). He

explicitly recommended one to use the fear in order to her/him to be successful in applying thought-control strategies, or, otherwise, her/his "thoughts will be in a great scattering" (Stăniloae, 2019(1): 291). Theognostus explored in his writings also the use of the fear in order to change/suppress moods and associated behaviors as: idleness, sleepiness, covetousness etc. (Stăniloae, 2019(1): 268).

Saint Simeon the Metaphrastes described the dichotomy in: good fear – that is the fear of God, or the godlike fear; and the evil fear – that is fearing for the body not to suffer, fearing the material needs, or fearing the sufferings from others (Stăniloae, 2019(2): 383). He also wrote that the emotion of fear must become a constant companion of the ascetic (Stăniloae, 2019(2): 370), so that, in our view, he recommended the emotion of fear to become a mood, by constantly and intentionally eliciting the fear.

Saint Simeon the New Theologian wrote about a "clean fear" of God felt by them who have reached to love God (Stăniloae, 2023(1): 344). Saint Simeon the New Theologian identified the cause of the unclean fear – the fear for material things – as having its cause in one's addiction to pleasure (Stăniloae, 2023(1): 327). He repeatedly treated the emotion of fear as interrelated to the mood of sadness (Stăniloae, 2023(1): 326, 327). Saint Simeon the New Theologian recommended the fear to accompany any activity of the ascetic, even when liturgizing (Stăniloae, 2023(1): 315).

Saint John Climacus developed in his writing called *The Ladder* a theology describing the spiritual ascension of the ascetic crossing through thirty steps, and in his view the fear must accompany the ascetic through out almost all the stages of spiritualization. Saint John Climacus wrote the entire *Word XX – About the Cowards and Unmanly Fear* (Stăniloae, 2024(1): 236-239), describing the coward fear as counterproductive for CAB-control, even a danger to the

wanted fear, and it can enslave one's CAB (Stăniloae, 2024(1): 236). Such a coward fear must be defeated by any means, for example by adopting as nourishing-behavior the food-deprivation, or by intentionally adopting the mood of a crushing-heart, so that the ascetic will be able to liberate herself/himself from the coward fear (Stăniloae, 2024(1): 237).

Saint Isaac the Syrian wrote that the fear of God is the beginning of the virtue (Stăniloae, 2024(2): 26), so that in our view he determined a direct connection between fear and adopting a wanted-behavior. He wrote that the fear of God makes one to despise the fear of death (Stăniloae, 2024(2): 27).

The following emotion widely treated upon by the PFs, which we are going to explore in continuation, it is the wrath/anger.

Wrath/Anger

The PFs treated upon wrath, or anger, from two perspectives: as reinforcer of ascesis, and as a maladaptive behavior when caused, for instance, by the impossibility of satisfying a passion, so that there was a good wrath and a bad wrath, depending on the object and on the cause of the anger. The *APA Dictionary of Psychology* defines anger as "an emotion characterized by tension and hostility arising from frustration, real or imagined injury by another, or perceived injustice. It can manifest itself in behaviors designed to remove the object of the anger (e.g., determined action) or behaviors designed merely to express the emotion (e.g., swearing)" VandenBos, 2015: 55). In the present subsection we are going to use the word *wrath* because the PFs used it more often than its equivalent *anger*, and because they also had this conception that the powers of the soul are: the rationality, the lust, and the wrath (Stăniloae, 2018: 54, 162; Hesychius the Sinaite / Stăniloae 2019(1): 93 called them "faculties of the soul"; Abba Philemon / Stăniloae 2019(1): 177, 179 called them "three parts of the soul"; Saint Simeon the New Theologian called them:

"the wrath, the last, and the soul's cogitation" Stăniloae 2022(1): 189), so that by using wrath we are going to facilitate a direct conveyance of the meanings from the writings of the PFs.

In the first place, the presence of a dispassionate CAB would exclude the manifestation of the emotion of wrath. Nilus the Ascetic called the wrath as an irrational passion desolating, confusing, and darkening the entire soul, and he ascertained that some individuals slip into wrath more easily than others; Nilus ascertained the connection between wrath and pride and the fact that a strong pride makes its individual to no longer be able to control his wrath (Stăniloae, 2015(1): 336).

Diadochus of Photice showed that the spiritually advanced ascetic does not manifest wrath against individuals who rebuke or harm them, because that would be a sin, but they only "ignite their wrath against them who turned themselves against the poor, or who speak injustice against God" (Stăniloae, 2015(1): 398). Such a wrath – according to Isaiah the Ascetic – would be a natural wrath that to the ascetic "that will of the mind according to nature (…) after he cuts off all his wills" (Stăniloae, 2015(1): 409).

The wrath in combination with the lust were seen by Saint Maximos the Confessor as means of fighting for the spiritual realities and as motivational and energy-elicitor emotions, and he deplored the fact that instead of being used in that direction, the people put the emotions of the wrath and of the lust in the service of their quest for pleasure and in their fleeing away from pain (Stăniloae, 2015(2): 15). Saint Maximos the Confessor wrote about the interrelations between love, restraint, and prayer, as means for taming down the corresponding: wrath, lust, and attachment to the material realities – the love tamed down the wrath (Stăniloae, 2015(2): 34; see also Thalassius the Libyan, 2019(1): 12).

Saint Maximos the Confessor wrote that in opposition to wrath stays the patience/longsuffering, and she/he who has longsuffering will not manifest the emotion of wrath randomly (Stăniloae, 2015(2): 34).

Saint Maximos the Confessor ascertained the association between passions and the corresponding power of the soul – which are, as we mentioned before: the rationality, the wrath, and the lust (*vid supra*) – but, in his view, all the soul's powers and the corresponding passion have the sensations as starting point (Stăniloae, 2015(2): 74; see also Thalassius the Libyan / Stăniloae, 2019(1): 55). He also ascertained that the wrath is more difficult to control than the lust (Stăniloae, 2015(2): 74).

As "medicine" against wrath Saint Maximos deemed the mercilessness and the gentleness as desired behaviors (Stăniloae, 2015(2): 77). Related to that, Saint Maximos the Confessor saw the ability of one to control her/his own CAB as a manifestation of power, as a result of successful applying of the theoretical knowledge in practice: "Powerful man is that one who unites the knowledge with the doing. Through the last one he withers the craving part and soothes the wrath, and through the first part wings the mind and travels toward God" (Stăniloae, 2015(2): 88). According to Saint Maximos the Confessor, the ascetic who is constantly focusing her/his mind on God, she/he will be able to transform her/his lust in longing for God, and so her/his wrath will become a reinforcer for her/his love for God (Stăniloae, 2015(2): 93). One can control her/his wrath by persevering in love, by prayer, and by spiritual contemplation (Stăniloae, 2015(2): 128, 133, 141; see also Issaac the Syrian / Stăniloae, 2024(2): 55). Hesychius the Sinaite reckoned the wrath as able to break any thoughts, regardless they are evil or good (Stăniloae, 2019(1): 93)., so, in our opinion, such affirmation makes of wrath a tool for thought-suppression.

The wrath/irascible-power-of-the-soul in combination with the lust, when constantly elicited, they will make one's mind fearful and unmanly (Saint Maximos the Confessor / Stăniloae, 2015(2): 97), and they will lead one, because of their bad usage, to manifest behaviors of hatred and of intemperance (Saint Maximos the Confessor / Stăniloae, 2015(2): 105).

Saint Maximos the Confessor ascertained also a connection between what and the retrieval of unwanted/unpleasant memories, but the fact that the memories retrieved by the cognitive processes are associated with unpleasant connotations and the fact that they elicit the wrath as emotional response to their stimuli, it would be due to the searching-for-pleasure behavior, to the vain-glory, and to the attachment to the material realities (Stăniloae, 2015(2): 108). The ascetics who have achieved the state of dispassion, on the contrary, they will manage to control the "suffering powers of their soul" (Stăniloae, 2015(2): 112) - namely the wrath and the lust – and they will remain without passion when encountering the external stimuli represented by the material realities, or the internal stimuli represented by memories of imaginings (Stăniloae, 2015(2): 112).

In the scholia to the writings of Saint Maximos the Confessor comprised by the volume III of *The Romanian Philokalia*, the interrelations between wrath and the other two power of the soul – the lust and the rationality – it is described like this: "The rationality, he says, it is the spring of all the knowing thoughts (gnostic), as the wrath and the lust of the impulsive and lusting ones" (Stăniloae, 2018: 218). Saint Maximos described as succession of psychological processes leading one to lose the control upon her/his CAB: the lust is elicited by the stimuli urging one to desire realities contrary to her/his intended CAB-control; then the wrath intervenes, so that lust and wrath will overpower the rationality, and the decision made will be that of adopting a maladaptive behavior (Stăniloae, 2018: 218). In this regard, in order one to achieve

thought-control, Philotheos the Sinaite recommended to be used the wrath (Stăniloae, 2019(1): 105).

Philotheos the Sinaite wrote that Christ Jesus issued His commandments covering all the aspects of controlling the soul's powers: the wrath, the lust, and the rationality; Philotheos the Sinaite undertook a comparative analysis of diverse commandments and the aspects covered by them (Stăniloae, 2019(1): 100-101); in our formulation, Christ Jesus issued His commandments covering all aspects of CAB-control.

According to Saint Peter Damascene, controlling the CAB – called by him as "mastering the irrational impulses" (Stăniloae, 2019(2): 61) – starts with controlling the wrath and the lust, and he recommended a mechanism in which both wrath and lust to be used for controlling one another: "one appeases the feral wrath with the softness of the lust, or one appeases the lust with the harshness of the anger" (Stăniloae, 2019(2): 61).

Saint Simeon the New Theologian described the relationship between wrath and the nightmares, asserting that when "the soul is infuriated against our fellow humans, the soul dreams attacks, wars, and fights against snakes, and quarrels as in justice court with the enemies" (Stăniloae, 2023(1): 71-72). In the continuation of his analysis, Saint Simeon the New Theologian also attributed the vain-glory and the pride as causes for the soil "imagines winged kidnappings into the air, sittings amongst high dominions and thrones, stepping in front of the people while leading some army to battle" (Stăniloae, 2023(1): 72). Saint Simeon the New Theologian placed the wrath between lust and rationality and to bot lust and rationality the wrath could constitute a "weapon of righteousness" (Stăniloae, 2023(1): 190).

Theoleptos of Philadelphia wrote that weapons against wrath are: "the good thoughts, the savior memories, the godlike understandings, and wisdom's words" (Stăniloae, 2023(2): 39). We

are noticing here that Nicephorus from Loneliness referred in his affirmation to the cognitive processes of memory-retrieval and of thinking process, as also to the more-complex psychological construct of wisdom (see in this sense R.J.S.&J.F. / Judith Glück 2019: 307).

Saint Gregory of Sinai reckoned that one's wrath could be appeased if answered with mercy and with manhood, the first one referring to a merciful behavior adopted towards the angry, while the second one would refer to a manly behavior adopted towards oneself (Stăniloae, 2023(2): 83).

Saint John Climacus wrote about wrath that it is an impediment to those who want to live in a hermitage (Stăniloae, 2024(1): 83). As "medicine" against wrath Saint John Climacus recommended the "good crying" – namely the crying for previous sins – that will quench away the whole wrath (Stăniloae, 2024(1): 164). He also noticed the fact that the wrath is easily-changing one's behavior and he described the behavior elicited by wrath as that of a man "willingly possessed (epileptic)" (Stăniloae, 2024(1): 165).

Saint Isaac the Syrian called the wrath and the lust as "natural passions of the soul" (Stăniloae, 2024(2): 61). In this regard, he showed that the wrath can be used as reinforcer for CAB-control to such an extent that "when the natural wrath does its work at its appropriate time, the body's life will be more despise than the garbage" (Stăniloae, 2024(2): 95-96).

We think that we can conclude this subsection by affirming that the PFs granted an extended attention to the wrath as "power of the soul", in the wrath's interrelations with other cognitive and affective processes, and as triggering certain behavior. The PFs saw the wrath both as a way to love CAB-control, and as a reinforcer to CAB-control. In the following subsection we are going to treat the state of ecstasy.

Ecstasy/Kidnapping

The PFs did not discerned too clearly between *ecstasy* and *kidnapping*, sometimes using these two words interchangeably, while some other times using them as conceptually subordinated or supraordinate to one another. Some paragraphs even speak about *ecstasy* as triggered by *kidnapping*. We have chosen not to treat them separately because of the same reasons. In our research, as methodological assumption (see also *Chapter 4 – Equivalences Matrix*) we will identify *ecstasy* to the definition given by the *APA Dictionary of Phycology*: "a feeling of intense pleasure and elation, including that experienced in some mystical states" (VandenBos, 2015: 349), while we are going to identify *kidnapping* to *ecstatic trance* as defined by the same source: "an altered state of consciousness characterized by joy and happiness. It is often associated with various religious practices, such as intense meditation or certain emotional styles of worship" (VandenBos, 2015: 349). We are also mentioning here that the word *kidnapping* was used by some of the PFs as equivalent to *stealing* or *robbing* (see for instance Saint Anthony the Great / Stăniloae, 2015(1): 18, 20; Mark the Ascetic / Stăniloae, 2015(1): 300; Saint Maximos the Confessor / Stăniloae, 2015(2): 148, 234). Saint Maximos the Confessor described how the retrieval of unwanted memories would elicit unwanted-intrusive thoughts which would kidnap one's mind form prayer (Stăniloae, 2015(2): 163-164).

We have come across to a first description of the kidnapping at Nilus the Ascetic, who wrote that kidnapping is the result of the mind rejecting all material realities and the stimuli elicited by those material realities, so the work of the senses would cease, and so the mind would be kidnapped into heaven and the mind will contemplate only the spiritual realties called by Nilus the Ascetic as "intelligible" realities (Stăniloae, 2015(1): 233).

In the second volume of *The Romanian Philokalia*, in a footnote wrote by Dumitru Stăniloae, he quoted Viller (1930) who, at his turn, cited Dionysus the Areopagite who wrote:

"God it is above the mind and above the laws of understanding, being in the darkness of a supra-mental ecstasy, of a nescience, which it is outside of any knowledge" (Stăniloae, 2015(2): 9). In another footnote Dumitru Stăniloae wrote: "the mind is kidnapped to the seeing of God without any activity from its part" (2015(2): 171).

Saint Maximos the Confessor described the ecstasy as a "spiritual resting of the rational soul" (Stăniloae, 2015(2): 163), as a total withdrawal of the mind, through the mystical theology, from any cognition and affect, in an "ecstasy of love" for God (Stăniloae, 2015(2): 163-164).

Saint Maximos the Confessor wrote about a sober ecstasy, elicited in that mind that has cut off any natural affection for the changing material realities, so that any affective connection between mind and creatures has been suppressed; such a mind will process only "thought which are moving only around the simple and without beginning monad" (Stăniloae, 2018: 206). He described the process-chain eliciting the ecstasy as starting with the active rationality that cultivates the virtues and it will give birth to the spiritual and true knowledge, and the knowledge will give birth to happy ecstasy (Stăniloae, 2018: 207). Saint Peter Damascene deemed the ecstasy as an "ecstasy towards God" (Stăniloae, 2019(2): 183).

In another place, Saint Maximos the Confessor called the ecstasy as "sober madness" and "going out of one's self", "bringing one's mind out of the created things while still remaining the mind itself and thoughtful" (Stăniloae, 2018: 293-294). He also wrote that that "mind that stretches itself towards God through ecstasy, it will leave behind the bodiless beings and corporeal beings" (Stăniloae, 2018: 293-294). Saint Maximos used a beautiful metaphor when writing that: "the mind is kidnapped out of the mist of the seen realities" (Stăniloae, 2018: 401) and it will be elevated towards the spiritual realities which the mind is kindred to, and so the mind will be "cleaned of any material hallucination" (Stăniloae, 2018: 401).

Hesychius the Sinaite wrote that the kidnapped mind will become worriless about any thought (Stăniloae, 2019(1): 48). Father Dumitru Stăniloae described as an original element added by Saint Peter Damascene in his view upon the state of clean prayer as a state immediately before the mind to be kidnapped by God (Stăniloae, 2019(2): 27). Saint Peter Damascene wrote that in order the ascetic to reach at the kidnapping of her/his mind, she/he must ceaselessly pray, and a prayer that ca be used on that purpose would be the *Prayer to Jesus* (Stăniloae, 2019(2): 139).

Saint Simeon the New Theologian described the behavior of the individual experiencing ecstasy as expressing a great awe, keeping her/his eyes upwards for a long time, and wondering about what she/he experiences; she/he is bewildered and appearing as "out of oneself" to the people around (Stăniloae, 2023(1): 154). Theoleptos Metropolitan of Philadelphia wrote about an ecstasy characterized by a specific behavior or uttering words: "ecstasy of the words" (Stăniloae, 2023(2): 59). Saint Gregory of Sinai wrote also about an ecstasy of the understanding that is out of bodily senses (Stăniloae, 2023(2): 122).

Saint Simeon the New Theologian discerned a kidnapping of the beginners characterized by total nescience (Stăniloae, 2023(1): 155). Theoleptos Metropolitan of Philadelphia wrote about a kidnapping that meant "the total existing from the feeling itself" (Stăniloae, 2023(2): 95). Saint Gregory of Sinai described the succession of stages leading to kidnapping as starting with the prayer of the mind, followed by the appeasement of the mind from things and worries, and then ending in ecstasy or kidnapping of the mind to God (Stăniloae, 2023(2): 118).

Father Dumitru Stăniloae mentioned in a footnote in the volume VIII of *The Romanian Philokalia* that the mind cannot remain continuously in ecstasy and, when the mind falls off

ecstasy it must be occupied with other spiritual activities, so that to be able to return into that ecstasy state (2022: 160).

Kallistos the Patriarch mentioned the connection between ecstasy and the seeing of the unapproachable light[7], called by him as "all-shiny light of knowledge" (Stăniloae, 2022: 351). Kallistos the Patriarch also noticed and recorded in his writings that a behavioral sign of the people in ecstasy it is the fact that they keep their mouth open as they would chock (Stăniloae, 2022: 373).

Isaac the Syrian experienced and recorded in his writings that the ecstasy banishes away the fear and the worries, and "the power that keeps the mind together it leaves (…) so that he becomes as out of his mind" (Stăniloae, 2024(2): 125).

We think that, based on our research until here, we can conclude that the PFs also treated upon emotions as affects in interrelation with one another and with the cognitive processes, and they saw all CAB's elements as connected to one another.

In the following chapter we are going to research the works of the PFs from the point of view of the observation recorded by them relatedly to behavior-control.

5.5. Controlling the Behavior

[7] In the doctrine of Saint Gregory Palamas who was the theoretician of the hesychastic monastic movement, the unapproachable light is mentioned as and end of the spiritual ascension of the ascetic who practices the *Prayer to Jesus*, and who reaches to see the unapproachable light and feel in it the direct presence of Christ Jesus. The unapproachable light belonged to the uncreated divine energies, together with the godlike grace, the godlike love, the Providence etc. (for further information, we kindly recommend the reader to consult Stăniloae, D., (2021(3)), *The Life and the Teaching of Saint Gregory Palamas*, <https://universitateadevest.academia.edu/goleamarius>).

The PFs' target in their practice of CAB-control it was that of replacing the former human being, namely the human being before entering the ascetic way of living and before entering the coenobitic community, with a new human being who to have impropriated as natural a desirable behavior which to be in accordance to the PFs doctrine. In our opinion, the PFs practiced the cognitive-behavioral approach on CAB-control, by attempting to take under control the stimuli and the cognitive processes, and the moods and emotions associated to the cognitive processes; and that should be manifested in desirable behaviors which, in the view of the PFs, became gradually impropriate as "natural", while the previous behaviors were reckoned by the PFs as maladaptive behaviors.

The PFs developed and wrote about a paradigm describing the desirable behaviors, prescribing behavioral values and comprehensive methods to reach those values, so that we think we could be justify if affirming that the PFs underwent a process of behavior-coding, resulting a behavioral-code crystalized in a millennium, one that was used by a large number of ascetics and that it remained unchanged in its core assumptions, so that at different moments in time different ascetics understood approximately the same thing out of the same codes; that ensued interrater reliability so that the same behavior was perceived and evaluated similarly (see Jhangiani, et al., 2012: 142).

In the first following subchapter we are going to present the way the PFs' model of desirable behavior as encoded in their doctrine as a sum of virtues required for one to be ascertained as presenting a desirable behavior.

5.5.1. Behavioral-Model Proposed by the PFs

Isaiah the Ascetic wrote that "all the virtues are received by mind through feeling, advancing according to an untold measure and order" (Stăniloae, 2015(1): 396), in this he declaring the interrelations between cognitive cognition and affect and their manifestation in behavior, but also the unknown or unexplored, at that time, interrelations among virtues. Saint Anthony the Great posited that the virtues are needed as opposition to passions (Stăniloae, 2015(1): 27), namely the existence of the maladaptive behaviors determined the need for formulating and for attempting to attain the behavioral-codes called by the PFs' as virtues.

The PFs operated a dichotomy between the bodily virtues and the souly – or spiritual - virtues, and the bodily virtues could be achieved only by toiling with the body, so that the soul can achieve the desirable behavior by using the body for taking the cognition and the affect under control (Saint Anthony the Great / Stăniloae, 2015(1): 31). Saint Anthony the Great view the soul's virtues as an attainment of a behavior consisting of voluntarily rejecting the sins (Stăniloae, 2015(1): 29) and of voluntarily despising the bad deeds (Stăniloae, 2015(1): 33). The cognitive processes should be brought under control in order one to achieve the control over her/his behavior, or, in Saint Anthony's formulation: "your mind will take care of the virtues" (Stăniloae, 2015(1): 36).

Evagrius Pontius presented the bodily and the spiritual virtues as dichotomized in two main groups, and in each of those two groups he presented the virtues in their succession and in their cause-effect chaining. He wrote in this regard:

> "The virtues which are the stairs of the active life and are lined up in the following order: the lowest one it is the faith, which gives birth to the fear of God. This one it gives birth to keeping of the commandments, of whose daughters are:

> the restraint, the sapience, the patience and the hope. All of these lead to dispassion *(απαθεια)*, of which fruit is the love. From now on we leave the active life. The love introduces us into the contemplative life. The lower step of the contemplative life is the "natural Gnosis" *(φυσιχη)*. After this one it follows the theology, the higher gnosis, the contemplation of the Holy Trinity, which it is also the step of the "clean prayer." (Stăniloae, 2015(1): 47)

Relatedly to the final target of the spiritual evolution as manifested in behavior by achieving the virtues, Evagrius Pontius deemed that final target as being the knowledge about God, by contemplation, a knowledge that – according to Evagrius – cannot be achieved through usual cognitive processes, as there would be the discursive reasoning, but it is only achieved by individuals who have succeeded in impropriating the desirable behavior – as coded by the PFs – and who become capable of intuitively knowing God (Stăniloae, 2015(1): 47; see also: Thalassius the Libyan / Stăniloae, 2019(1): 18). Evagrius also wrote that by adopting the behavior encoded in virtues, one's mind becomes "steady and clever to receive the state she/he has been searching for" (Stăniloae, 2015(1): 86). Once more, we are ascertaining here the wholistic approach the PFs had on CAB-control, by constantly describing the interrelations between cognition, affect, and behavior.

In showing that all virtues must be achieved – or, in our psychological terminology: the adopted behaviors must match all codes attributed to the desirable behavior -, Evagrius Pontius wrote that one should behave humbly, obediently, restraining from the love for money, and from anger, and from sadness, and from vain-glory, and from pride (Stăniloae, 2015(1): 111; see also: Saint Isaac the Syrian / Stăniloae, 2024(2): 407). He also ascertained that adopting and

manifesting such desirable behaviors would not be possible if, for instance, one did not fast in order to bring his body under control (Stăniloae, 2015(1): 111).

The passions and the addictions, or the maladaptive behaviors in the view of the PFs, were coded as: covetousness, carelessness, faithlessness, disobedience, haughtiness, vain-glory, pride, impatience, violence, judging on others, gossiping, stealing etc. The PFs taxonomized these maladaptive behaviors by using eight hypernyms, resulting eight categories: "the greediness of the belly (gastrimargia), the fornication, the love of money (philargyria), the anger, the sadness, the idleness (acedia), vain glory (cenodoxia), and the pride" (Stnialoe, 2015(1): 107). Evagrius Pontius showed that among all of the maladaptive behaviors the pride is the most difficult, or almost impossible, to remove (Stăniloae, 2015(1): 135).

Evagrius Pontius wrote about the constant struggle between the entropic tendencies of the human being and the intention to achieve and impropriate the behavioral-codes as synthesized in virtues: eating too much will work against the general control over one's CAB; the having of sex will put an end to cleanness; gathering money will make one incapable of living in poverty; getting anger, or manifesting uncontrolled wrath, it will make impossible one to manifest gentleness etc.; as Evagrius posited, each sinful tendency fight the opposite virtue (Stăniloae, 2015(1): 135) – or, in psychological formulation, each behavioral-code prescribes one to voluntarily fight the entropic tendencies, in order to bring her/his CAB under control. Similarly, Saint Maximos the Confessor wrote that "the virtue of love tames the wrath, the restraint withers the lust, and the prayer detaches the mind from all the meanings and shows it empty to God" (Stăniloae, 2015(2): 34); we think that we can identify here, in the fact that the prayer detaches the mind from meanings, a description of the usage of the praying behavior as distracter from maladaptive behaviors.

As mentioned in a previous paragraph, Evagrius Pontius affirmed that the pride is the most efficient countertendency when it comes about CAB-control. The reason why the pride would be so difficult to remove, it would be – according to Evagrius – because of the fact that the pride "take possession over the soul" (Stăniloae, 2015(1): 135) in every aspect related to cognition, affect, and behavior; the proud not only that does not act for change, but she/he even fights against the change in all its cognitive, affective, and behavioral aspects.

By achieving the wanted desirable behavior as encoded by virtues, the individual becomes "strengthened into virtues and not deviating either to the right or to the left" (Stăniloae, 2015(2): 18). Related to this, Thalassius the Libyan warned the ascetic about the tendency of the people to appreciate and esteem her/him who manifest physical desirable-behaviors, called by him bodily virtues (Stăniloae, 2019(1): 9; see also: Saint Isaac the Syrian / Stăniloae, 2024(2): 425), and that could constitute a danger for the ascetic to become haughty and proud. Thalassius also urged the ascetic to pursuit the achievement of the desirable-behaviors by bringing the whole her/his CAB under control, so that to "unite the powers of the soul with the virtues" (Stăniloae, 2019(1): 9). The CAB-control means, in Thalassius the Libyan's words: "the consummate soul intertwines with the virtues" (Stăniloae, 2019(1): 19).

Saint Peter Damascene wrote entire chapters on virtues, as given in the volume V of *the Romanian Philokalia*: *About the Four Virtues of the Soul, The Bodily Virtues are Tools of the Soul's Virtues, The Shortest Way towards Achieving the Virtues and Removing the Passions, About Building of the Soul through Virtues, Presenting the Virtues*. Even at a first glance, we think that one can identify among the titles of these chapters the taxonomy of the virtues – behavioral codes – in bodily and souly, the recommendation to use the bodily virtues and tools for achieving souly virtues, the passions' opposition to achieving virtues and so on (Stăniloae,

2019: 2). In our research we have found at Saint Peter Damascene the most complex list of virtues – of behavioral-codes – as far as we are aware of it, and we have decided to give it bellow in all its entirety, mainly for its informative value:

> "(…) the prudence, the temperance, the manhood, the righteousness; the faith, the hope and the love; the fear, the right-faithfulness, the knowledge, the advice, the strength, the understanding, the wisdom; the pricking of the heart, the weeping, the gentleness, the studying of the godlike Scriptures; the mercifulness, the cleanness of the heart, the peace, the patience, the restraint, the perseverance, the good choice, the assertiveness, the feeling, the taking care; the leaning on God, the warmth, the watchfulness, the burning from the Ghost, the meditation, the zeal, the vigil, the keeping in mind, the gathering of the mind; the awe, the shyness, the shame, the sorrow, the ceasing from evil deeds, the repentance, the turning back towards God; the union with Christ, the rejection of the devil, the keeping of the commandments, the guarding of the soul, the working of the good things, the toiling, the harsh living, the fasting, the vigil, the hunger, the thirst, the need of few things, the content for the good order, the decency, the modesty, the non-light-minded-ness, the despising of the money, the lack of love for silver, the rejection of the worldly things, the obedience, the listening to, the poverty, the non-running for profit, the running away from the world, the cutting of the wills, the self-rejection, the advising, the generosity of the soul, that occupation after God, the quietude, the self-punishment, the hard bedding, the not being swish, the preparing for fight, the fight, the attention, the eating of dry food, the nakedness,

to have a skinny body, the loneliness, the serenity, the good heart, the courage, the daring, the godlike zeal, the ardor, the increasing, the madness for Christ, the guarding of the mind, the decency of the behavior, the piousness, the virginity, the sanctification, the cleanness of the body, the innocence of the soul, the reading for Christ, the godlike care, the competence, the truth, the non-spying, the non-condemning, the forgiving of the mistakes, the competence of managing, the skillfulness, the understanding, the forbearance, the right use of the things, the science, the cleverness, the skillfulness, the psalmody, the prayer, the thanksgiving, the confession, the kneeling, the request, the searching for, the praising, the worrying, the lamentation, the trouble, the pain, the upset, the sigh, the painful tears, the pricking of the heart, the silence, the searching for God, the carelessness of everything, the enduring of the evil, the lack of vain glory, the simplicity of the soul, the compassion, the not-loving of self-showing, the good behavior, the deeds according to the nature, the ones above nature, the love for brothers, the union in thought, the communion in God, the sweetness, the spiritual feeling, the non-evilness, the right heart, the innocence, the simplicity, the good speaking, the good work, the cherishing of the neighbor, the love according to God, the virtuous habit, the steadfastness, the gratitude, the humbleness, the lack of passions, the greatness, the enduring, the long-patience, the kindness, the right-reckoning, the welcoming heart, the closeness of the soul, the lack-of-disturbance, the sight, the guidance, the solidity, the seeing-through, the dispassion, the spiritual joy, the steadfastness, the tears of the understanding, the tear of the soul, desiring God, the mercy, the tenderness, the love for people, the cleanness of the

soul, the cleanness of the mind, the clean prayer, the not-slaved thought, the firmness, the strength of the soul and of the body, the enlightenment, the regaining of the soul, the hating of the life, the teaching as it is ought, the good desiring of death, the childhood into Christ, the thoroughness, the urging with measure and forcedly, the commendable change, the ecstasy towards God, the consummation into Christ, the not-liar enlightenment, the godlike love, the kidnapping of the mind, the dwelling of God, the love for God, the inward philosophy, the theology, the confessing of the right-faith, the despising of the death, the holiness, the overcoming, the health, the consummation of the soul, the virtue, the praising from God, the grace, the Kingdom, the adoption, and through all of these the deification of the man, through the grace of the One Who has given us victory upon passions" (Stăniloae, 2019(2): 182-183).

Saint Simeon the New Theologian wrote that the virtues would be achieve gradually, form the simplest to the most complex ones, as "climbing a ladder" and as "ascension towards the spiritual heights" (Stăniloae, 2023(1): 341). Saint Gregory Palamas described in his writings a bidirectional influence between the love for God and the impropriation of the behaviors as described by virtues, one potentiating another (Stăniloae, 2023(2): 391).

Kallistos the Patriarch describe what some of the Holy Fathers left like, any other work of any other virtues except the guarding of their mind – the thought-control and the affect-control, in our formulation – so that those Holy Fathers focused the whole their ascesis on controlling their own mind because, in their opinion, no other virtues was possible without that (Stăniloae, 2022: 541).

We think that we can conclude this subchapter by affirming that, despite some nuances all the PFs described the same desired behavioral-model by using similar behavioral-coding, and we have reached this conclusion by proceeding to longitudinal-section research on archival documents representing by the writings of the PFs, wrote during a millennium timespan. This conclusion is one more argument in favor of our derived hypothesis proposing that such finding can constitute a validation of PFs assumptions on CAB-control. Other derived hypotheses which we think that they are finding arguments in this subchapter, are: the PFs used a cognitive-behavioral approach in their recommendation one to change both mind and behavior, and this is also an argument for the wholistic approach adopted by the PFs on CAB-control.

5.5.2. Controlling the Behavior

The cognitive-behavioral approach adopted by the PFs upon CAB-control aimed to achieve a lasting transformation of the human being, from that human being that lived before entering the ascesis, in a new human being manifesting desirable behaviors, but also a human being who has tailored her/his cognitive-landscape and his affects for achieving a desired cleanness. The PFs would not have accepted, for instance, a mere use of the behavior-modification approach (see, for instance: Scott, et al., 2023: 1), because they posited that one can also commit sins with her/his thoughts and affects, so that only displaying a desirable behavior would not have been enough for salvation; but they still urged ascetics to modify their behaviors

when ascertained and maladaptive. In our opinion the PFs would not have accepted either the third-wave behavior-therapies, because, for instance, some of the third-wave behavior-therapied are based on accepting the unwanted-intrusive thought instead of applying through-control strategies (see, for instance: Baracca, 2012: 109).

In this subchapter, due to research purposes, we are going to treat as holons diverse psychological constructs and their paradigms, but still showing – when present – their interrelations, as described by the PFs. A first psychological construct used by the PFs for controlling the behavior would be the obedience.

5.5.2.1. Obedience

A behavior displaying the deepest possible obedience was coded by some of the PFs as the most valuable behavior-asset in achieving salvation. The obedience-behavior was seen in tight connection with the humbleness-behavior and also with the body-toiling behavior, as reinforcing on one another (Evagrius Pontius / Stăniloae, 2015(1): 110). Evagrius Pontius discerned among the paradigm of the word *obedience* by writing that the ascetic must bring his body under her/his own obedience by fasting, by taking vigil, by tiredness, and by readings (Stăniloae, 2015(1): 111) – we think that we can identify in this assertion the presence of a wholistic approach on CAB-control, the body displaying a certain behavior by being led do to so by the cognition, but also the cognition can impose control-measure upon the body.

Disobedience was reckoned as behavioral-indicator for the presence of the unwanted-intrusive thoughts; Evagrius Pontius recorded the behavioral-codes of the disobedience as: rebellion, sufferings, fretting at everything, speaking against, and not finding piousness (Stăniloae, 2015(1): 116). Evagrius Pontius ascertained that an individual who displays the love-

for-money-behavior will surely disobey, so that she/he won't be able to live in ascesis (Stăniloae, 2015(1): 117). Evagrius Pontius placed the obedience-behavior in tight connection and in a reciprocal reinforcement with: fasting, taking of vigil, rejection of all earthly things, and living in withdrawal (Stăniloae, 2015(1): 117). Mark the Ascetic recommended to the spiritual guides not to try to try to correct one's disobedience-behavior by rebuke, because there was the danger the spiritual guides to fall victim to the hatred-affect, so that they would adopt a hatred-behavior (Stăniloae, 2015(1): 284). Philotheos the Sinaite advised the spiritual guides never to appoint responsibilities to their disciples which would lead the disciples to decide by their own will, because that would lead the disciples to disobedience (Stăniloae, 2019(1): 125). Theodor of Edessa urged the disciples who recently entered the monastic life to totally surrender themselves to their spiritual guides, and: "let them have only one thought in their mind: to not fall in anything from the parental commandment" (Stăniloae, 2019(1): 199).

Mark the Ascetic wrote that one's obedience must be directed and manifested towards Christ, by fulfilling in practice His commandments (Stăniloae, 2015(1): 264). Relatedly to the connections between cognition, affect, and behavior, Mark the Ascetic wrote: "He that smites his will with the obedience and the prayer is a skillful warrior, proving the mental fight which he fights, through the restraint from the things subjected to the senses" (Stăniloae, 2015(1): 281).

Diadochus of Photice wrote about a gradual achieving of the CAB-control, in successive phases, but in the constant presence of the obedience-behavior and temperance-behavior: in the first place are cleaned the bodily passions, then in the second phase the mind will be cleaned of evil-unwanted-intrusive thoughts, and in the last phase the mind will get appeased (Stăniloae, 2015(1): 349).

Diadochus of Photice placed the obedience-behavior at the foundation of all virtues – of all other desirable behaviors – due to the fact that he saw obedience as a means for eliminating one's self-appreciations and for eliciting humble-thoughts (Stăniloae, 2015(1): 367).

Saint Maximus the Confessor advised for obeying one's body to the soul, and not vice-versa (Stăniloae, 2015(2): 114). He saw the obedience as basis for achieving virtues – for all desirable behaviors -, while disobedience was in his view the cause of all maladaptive behaviors – of all sins (Stăniloae, 2015(2): 191). Saint Maximos condemned one having own will, or manifesting an independent volition contrary to what she/he would be commanded to do (Stăniloae, 2015(2): 255). Saint Maximos the Confessor urged the ascetic "to enslave any of their thought towards the obedience to Christ" (Stăniloae, 2018: 44). He urged the beginner to do "everything into all obedience and faith" (Stăniloae, 2018: 151), while in another place he spoke about the "obedience of the faith" (Stăniloae, 2018: 436). Theodor of Edessa ascertained a tight connection between obedience and self-rejection (Stăniloae, 2019(1): 197); in this regard he also wrote: "the one who has embraced the obedience, stabbing his own will with the sword of the humble cogitation" (Stăniloae, 2019(1): 197). Saint Peter Damascene, at his turn, he wrote about the tight connections between obedience and appeasement and "running away of own wills" (Stăniloae, 2019(2): 70).

Thalassius the Libyan wrote about an obedience to Christ's commandments – namely to adopt and display in practice the virtues as desirable behaviors – that "brings cleanness to the soul", that, in our view, it would mean a transformation also of the cognition and of the affects (Stăniloae, 2019(1): 33). Saint Peter Damascene described the obedience to Christ as a relationship between the ascetic and Christ as "spiritual Father" (Stăniloae, 2019(1): 47). He also wrote that such a disciple-Spiritual Guide relation the ascetic in is with Christ, it would suppose:

"forsaken the whole delectation and resting of this world, as things which are good to nothing, he hurries himself up towards the lack of cares, either into obedience, by having Christ as advisor, and either entrusting to Him every thought, word and deed, for having nothing as his own, or into quietude, by running away from all things. And instead of all things he has Christ" (Stăniloae, 2019(2): 120).

Hesychius the Sinaite, at his turn, he mentioned that the recipient of one's obedience must be Christ Jesus (Stăniloae, 2019(1): 59). According to Theognostus, the ascetic who succeeded in impropriating an obedience-behavior focused on God, that ascetic no longer need to obey a spiritual guide or any other person: "The one who has achieved the mental submission (the intelligible one) and who has subdued his body to the ghost, he doesn`t need any longer the human obedience, for he obeys to the Word and to the law of God, as a grateful subject" (Stăniloae, 2019(1): 230).

John the Carpathian ascertained a connection between certain language and obedience (Stăniloae, 2019(1): 59) – in this regard, we are going to undertake a deeper and wider analysis on language as means of CAB-control, in the subsection *5.5.2.6. Loading the Language*.

Abba Philotheos enumerated the obedience-behavior among and in tight relationships with other means for achieving CAB-control, namely: intentional material-deprivation, rejection of the whole world, humble cogitation, appeasement, and estrangement (Stăniloae, 2019(1): 165).

Theodor of Edessa described the danger posed by not accompanying the obedience with humbleness, because the association of the vain-glory with the obedience would lead one to try doing things which are above or outside her/his level of spiritual experience and competence, so that, for instance, the ascetics living into coenobitic community would want to leave and try

living as hermits in total isolation, while the hermits would long for living into monastic community (Stăniloae, 2019(1): 191; see also Saint John Climacus / Stăniloae, 2024(1): 63). In his view, the obedience-behavior was a core part of the ascesis, aiming, in tight connection with other ascetic means like: physical toiling, patience-behavior, humbleness-behavior, and removal of old habits (Stăniloae, 2019(1): 198). Theognostus wrote similarly that, in the pursuit of the dispassion, one must firstly impropriate obedience-behavior and humbleness-behavior (Stăniloae, 2019(1): 234).

Saint Peter Damascene listed the obedience among other behavioral-codes and also in confluence with cognitive-affective control-strategies, as there would be: willingly accepting the reproaches, submission-behavior, self-restraint-behavior, food-deprivation-behavior, taking-of-vigil, cutting off the own will, inducing bodily-helplessness to oneself, material-deprivation-behavior, and long-patience-behavior (Stăniloae, 2019(2): 128), willing-nescience, quietude (Stăniloae, 2019(2): 145), non-material-earning-behavior, running-away-from-the world-behavior, self-rejection-behavior, generosity, and self-punishment-behavior (Stăniloae, 2019(2): 184). At his turn, Saint Simeon the New Theologian wrote about "obedience in poverty" (Stăniloae, 2023(1): 18).

Saint Simeon the New Theologian advised the ascetics to constantly revise in their thoughts the reasons why they need to obey God's commandments, and to obey their spiritual guides (Stăniloae, 2023(1): 18) – we think that we can identify here an advice to reinforce one's obedience-behavior by means of cognition and affect.

Saint Gregory of Sinai wrote about a tight connection and interdependence between obedience-behavior and food-deprivation-behavior, both of them being, in his view, reinforcers in resisting and removing maladaptive behaviors constitutes of sins (Stăniloae, 2022: 84).

Saint John Climacus defined the obedience as “consisting totally of denying one’s own soul” (Stăniloae, 2024(1): 74) and that could be noticed as behavioral-code due to the fact that “is obviously shown through the body” (Stăniloae, 2024(1): 74). He also defined the obedience as a willing “killing of the limbs through a living cogitation” (Stăniloae, 2024(1): 75), namely one should impropriate and display obedience-behavior as result of a conscious cognitive and affective self-change.

Saint Isaac the Syrian taxonomized the obedience in two kinds: “in deeds and in conscience” (Stăniloae, 2024(1): 75), and such an affirmation we think that will allow us to argue once more that the PFs adopted the cognitive-behavioral in their views on CAB-control, but the behavioral-modification was not excluded either, but the PFs rather used any available means to achieve their goals of controlling their own CAB.

We think that we can conclude the fact that the obedience-behavior was approached by the PFs in its complex paradigmatic relationships with other CAB-control means, ranging from cognition and affect, to desirable behaviors. A way to check one spiritual progress – and implicitly to hear self-reports on her/his obedience-behavior – was that of the confession of sins, which we are going to treat in the following subsection.

5.5.2.2. Confession

The PFs used the confession of sins as preparation for receiving the Holy Impartation, or for assessing the state of the person who confesses in order to give her/him penances. When confession was done as prescribed, plainly and exhaustively, i.e. without hiding any sin – “the good confession” (Evagrius Pontius / Stăniloae, 2015(1): 97); “the consummate confession (Evagrius Pontius / Stăniloae, 2015(1): 149) - it constituted a self-reporting upon own CAB-

control. Some of the PFs described the cognitive and affective states which must be present at her/him who confesses, as the followings: having the spirit gathered up, feeling awe, feeling the pricking of the heart and the pain of the soul etc. (Evagrius Pontius / Stăniloae, 2015(1): 90).

Evagrius Pontius described the way the confession would work: she/he who confesses her/his sins removes from her/his conscience the shameful secret she/he had before confessing it, so that secret no longer masters upon her/him, and that would mean that she/he has taken again her/his CAB under control (Evagrius Pontius / Stăniloae, 2015(1): 90).

Marke the Ascetic warned her/him who confesses upon the fact that the retrieval of memories related to previous sins which she/he has not being committing for a while, instead of reinforcing her/his CAB-control, it would be rather counterproductive by eliciting forgotten connections within cogweb, so that confessing former sins could constitute "a beginning of a sin" (Stăniloae, 2015(1): 280). He also warned about the fact that mentioning the words which name the sins could constitute stimuli for committing sins (Stăniloae, 2015(1): 280).

Mark the Ascetic recommended as reinforcer for feeling the need for confession, the ceaseless remembrance about God and all the related means – remembering His benefactions, avoiding idleness and forgetfulness, thanking Him constantly, having a crushed soul and a good zeal, being humble – (Stăniloae, 2015(1): 280' see also Kallistos the Katafygiote / Stăniloae, 2022: 260, 285), so that, in our view, he ascertained the interrelation among all behaviors displayed by a person, so that one desired behavior would elicit and reinforce other desirable behaviors. Mark the Ascetic also described the way one should prepared herself/himself for confession: by much exhausting herself/himself into prayer, by attempting to achieve a state of full awareness, by removing the causes of the sins, and by adopting a humbleness-behavior both towards God and the people around (Stăniloae, 2015(1): 329); in this we think that we can

identify not only the preparation of the cognitive and affective landscapes, but also the displaying of a specific behavior among the group the ascetic lives in, i.e. adopting certain behavior in the social interrelations within the monastic group.

Diadochus of Photice mentioned among other circumstances urging one to confess her/his sins, also the affects – mood and emotions – elicited by what the PFs called as abandonment of forsaking by God, that, among other effects brought a deep sadness to the soul and fear, so that one engulfed by such negative feelings would display a confessing-with-tears behavior, and also a need for quietude (Stăniloae, 2015(1): 394; see also Kallistos the Katafygiote / Stăniloae, 2022: 260). Diadochus of Photice conceived the ascetic's relation with God as a continuous confession of human being's sins, as also accompanied by crying, reclusion, and toils (Stăniloae, 2015(1): 395). He also warned that only the saints and the martyrs could reach the perfect confession (Stăniloae, 2015(1): 397; see also Saint John Climacus / Stăniloae, 2024(1): 112), and he also urged the believers to confess even their unwillingly committed sins (Stăniloae, 2015(1): 405). A good confession supposed – in the view of Diadochus of Photice – taking heed at the own feelings of her/him who confesses, because otherwise her/his "conscience would lie to itself", by not feeling, in all honesty, what it confesses (Stăniloae, 2015(1): 405).

Saint Maximos the Confessor deemed the confession of sins as ground for any relation with God, as supposed by any relation with God, even when it comes about worshipping God (Stăniloae, 2015(2): 55) - i.e., in our opinion, that he urged the ascetics to adopt a total-and-constant-openness behavior towards God, a behavior that should accompany any other behavior displayed relatedly to God.

Saint Maximos the Confessor wrote that one whose soul is inclined to commit sins will not repent and therefore she/he will not confess her/his sins (Stăniloae, 2015(2): 234), and that

would be also because such human individual does not relate committing sins to feeling sadness or disgust for that (Stăniloae, 2015(2): 261). Saint Maximos the Confessor described the connection between renouncing-to-bodily-life[8] behavior and the plain confession of the spiritual realities (Stăniloae, 2018: 60).

Hesychius the Sinaite ascertained the interrelations between confession-behavior and other behaviors like: manifesting a strong faith, crying, praying, sincerely forgiving others, and being righteous (Stăniloae, 2019(1): 55). Ha also deemed the confession as a tool for suppressing and removing emotions like anger or sadness and the associated behaviors, or idleness-behavior, because of these maladaptive behaviors influencing the "knower thoughts" (Stăniloae, 2019(1): 71), so that he ascertained the influence had by a certain behavior upon cognitive processes.

John the Carpathian formulated the request of "steadfastness" relatedly to confession, and he also associated the confession-behavior with what he called clean-daring (behavior, o. n.) and pious-shamelessness (behavior, o. n.) (Stăniloae, 2019(1): 151).

Elijah Ecdicus wrote about the emotion of joy as behavioral-code associated to the confession-behavior, but in his view the joy accompanied only the confession done by spiritually advanced ascetics who have reached the stage of the contemplative life, unlike the ascetics who still are in the doing-phase and whose confession would be accompanied, as behavioral-codes, by crying and weeping, due to tiredness (Stăniloae, 2019(1): 278).

Saint Peter Damascene wrote that the confession must be preceded by a feeling of gratitude (Stăniloae, 2019(2): 83, 177). Saint Simeon the Metaphrastes associated in his writings

[8] We are kindly drawing reader's attention that here Saint Maximos, by using the syntagm "renouncing to the bodily life" does not mean suicide, but he means by "bodily-life" a passionate life dedicated to satisfying the body's pleasures.

the confession-behavior to repentance-behavior and to humbleness-behavior (Stăniloae, 2019(2): 362; see also Saint Simeon the New Theologian / Stăniloae, 2023(1): 66).

Saint Simeon the New Theologian saw the confession as a good confession only when this kind of behavior would be accompanied by the fear-of-God emotion and by an analytic behavior manifested upon own deeds, and when confessing one must block of avoid the retrieval of memories related to good deeds she/he committed, to that the emotions like vain-glory or pride not to be elicited before or during confession; he also urged the ascetic to adopt a constant-praying (behavior, o. n.) in order to achieve a good confession (Stăniloae, 2023(1): 86).

Saint Simeon the New Theologian wrote that, when entering a monastic community, one should confess "all the hidden things of your heart, which have been committed by you since your childhood and to this very moment, a confession that you must make in front of your spiritual father, or in front of the abbot" (Stăniloae, 2023(1): 89). He also showed that the confession, associated with the behaviors displaying humbleness and love, they would lead one to reach dispassion (Stăniloae, 2023(1): 99).

Saint Simeon the New Theologian spoke about the fact that during confession one could feel shame for his sins and therefore she/he would feel the urge to interrupt her/his confession justifying that by the intention to confess the most shameful sins to some other spiritual father, but, in reality, that unwanted-intrusive thought, it put in practice, it would lead one to stop confessing her/his sins (Stăniloae, 2023(1): 100).

The confession was deemed by Saint Simeon the New Theologian as paramount when assessing whether somebody was worthy of being ordained as priest (Stăniloae, 2023(1): 100) – we think that we can identify here the role of unstructured interview (see, for instance, Jhangiani,

et. al., 2012: 153-154) played by confession in assessing whether one is worthy of priesthood (Stăniloae, 2023(1): 101).

Theoleptos Metropolitan of Philadelphia wrote about kneeling as behavior-code when confessing the sins, as indicator for repentance-behavior (Stăniloae, 2023(2): 52). He also affirmed that the confession "erases the thoughts of the passions, because the vain-glory and the idleness which were the den of the evil thoughts, they have been destroyed and shamed by confession and by the heavy suffering caused by fulfilling the canon of the ascesis" (Stăniloae, 2023(2): 54) – in this description of what the desirable behaviors influence the cognitive processes we think that we can identify the PFs' cognitive-behavioral approach on CAB-control and their wholistic approach on CAB-control.

Saint John Climacus wrote that the obedience-behavior could be reckoned as a confession of a true faith (martyrdom) (Stăniloae, 2024(1): 78). He also asked the ascetics to perform an "all-deep-confession" (Stăniloae, 2024(1): 103) in order the confession to be efficient; in the same place he showed that some unwanted thoughts would persist intruding one's cognition, but in his opinion making efforts to suppress unwanted-intrusive thoughts would be better than displaying – or hiding, but still manifesting – a pride-behavior (Stăniloae, 2024(1): 103).

Saint John Climacus enumerated the confession among the paradigm of the desirable-behaviors like: "the obedience, the fasting, the repentance, the tears, the confession, the silence, the humbleness, the watchfulness, the manhood, the tiredness, the living into difficulties, the non-fighting back when being defamed, the crushing of the heart, the non-remembering the evil, the love for brothers, the gentleness, the simple and non-inquisitive faith, the absence of the worldly worry, the dispassion, the simplicity combined with the non-evilness, and the avoiding to be cherished by others" (Stăniloae, 2024(1): 287).

Saint Isaac the Syrian reckoned the confession as means for getting rid of self-appreciation (Stăniloae, 2024(2): 72). He urged the ascetic who confesses her/his sins to perform that confession wholeheartedly (Stăniloae, 2024(2): 151). Saint Isaac the Syrian urged the ascetic not to diminish the quantity, the quality, and the periodicity of her/his confession (Stăniloae, 2024(2): 163).

We think that we can conclude this subsection on confession by highlighting that as unstructured interview and as desirable behavior it occupied a central and important place among the means used by the PFs in order to achieve CAB-control. In the next subsection we are going to treat upon the behaviors of humbleness and self-blaming as described in the writing of the PFs.

5.5.2.3. Humbleness and Self-Blaming

We have chosen to treat the humbleness-behavior and the behavior of self-blaming in the same subsection because they are tightly interrelated in the writing of the PFs. In their view, one cannot display a humbleness-behavior without constantly self-blaming. Saint Anthony the Great affirmed that without firstly impropriating the humbleness-behavior, one would not be able to live in ascesis (Stăniloae, 2015(1): 29).

Evagrius Pontius ascertained the interrelations and the inter-conditioning between humbleness-behavior and other desirable behaviors as obedience and bodily toiling (Stăniloae, 2015(1): 111). He also placed the humbleness-behavior at the basis of any attempt to remove maladaptive behaviors as, for instance, the fornication – or any other passions (Stăniloae, 2015(1): 111; see also Hesychius the Sinaite / Stăniloae, 2019(1): 57).

Evagrius Pontius wrote about a humbleness of the thought (Stăniloae, 2015(1): 114) which, in our opinion, is supposed the use of thought-control techniques, as suppression of unwanted-intrusive thoughts: of vain-glory, or self-appreciation, and of pride. He urged the ascetic to persevere in humbleness-behavior and in performing humble thoughts because of the danger posited by the illusion that she/he has reached the dispassion and so she/he would be tempted to interrupt their ascesis or, at least, to make it less harsh (Stăniloae, 2015(1): 126). This led Evagrius Pontius to affirm that one cannot reach the consummation but only through humbleness (Stăniloae, 2015(1): 141).

Mark the Ascetic warned about the fact that there could be ascetics who fake the humbleness-behavior while being full of vain-gloriousness (Stăniloae, 2015(1): 141; see also p. 251), and we think that we can identify here a rejection of the behavior-modification approach as insufficient, because the humbleness-behavior achieved by some ascetics would fail in achieving a CAB-control in all aspects, i.e. including cognition and affect. Mark the Ascetic reiterated his approach on thought-control as requirement for humbleness, by affirming that there is needed a humbleness of the thoughts (Stăniloae, 2015(1): 256).

Mark the Ascetic wrote that displaying a defensive-behavior when offended or wronged, it would be an indicator for the absence of a real humbleness-behavior (Stăniloae, 2015(1): 255). In his view, the humbleness-behavior would be an indicator for the presence and manifestation of the wisdom (for the definition of wisdom see R.J.S.&J.F. / Judith Glück 2019: 307).

Saint Maximos the Confessor wrote about humbleness-behavior as a way to preserve the harmony within the monastic group by "healing on each other through humbleness" and by avoiding maladaptive behaviors as gossiping or mockery (Stăniloae, 2015(2): 58). He urged the ascetics to try and imitate, the best they could, the examples of the Holy Fathers who displayed,

associated with humbleness-behavior, other desirable behaviors like: “burning zeal, perseverance in restraint, wisdom of the righteousness, valor of their suffering, steadiness of the long suffering, tenderness of the mercy, undisturbed gentleness, warmth of the zeal, lack of hypocrisy in their love, height of the humbleness, poverty, manhood, kindness, and tolerance” (Stăniloae, 2015(2): 62).

Saint Maximos the Confessor ascertained that the humbleness-behavior would be associated with the emotion of fearing God, and both these two would elicit giving thanks to God for the fact that the ascetic feel grateful to God for having received help in order to get rid of her/his previous sinful behaviors (Stăniloae, 2015(2): 70; see also Saint Simeon the New Theologian / Stăniloae, 2023(1): 21). He also affirmed that sufferings and trouble are indispensable stimuli for one to achieve humbleness-behavior (Stăniloae, 2018: 118’ see also Hesychius the Sinaite / Stăniloae, 2019(1): 58). Saint Maximos the Confessor ascertained the presence of interrelations between humbleness-behavior and temperance-behavior (Stăniloae, 2018: 203).

Thalassius the Libyan wrote that by adopting the humbleness-behavior in association with restraint-behavior, one could control her/his anger and lust (Stăniloae, 2019(1): 20, 26). He also advised the ascetic to suppress her/his vain-glorious thoughts and to process humble thoughts (Stăniloae, 2019(1): 31).

Hesychius the Sinaite treated upon humbleness-behavior in association with other behaviors as: food-deprivation, prayer, and awareness (Stăniloae, 2019(1): 45, 46, 55). He warned the ascetic about the difficulty to achieve a real humbleness-behavior, because achieving the humbleness-behavior supposes achieving and displaying all the other virtuous behaviors together; consequently, the ascetic who has only partially achieved the virtues, she/he will be

unable to reach humbleness, and therefore she/he will only be able to exercise a partial CAB-control (Stăniloae, 2019(1): 56). Hesychius the Sinaite deemed as a behavioral-sign indicating the achieving of the humbleness, the fact that the ascetic will praise in his thinking the good deeds committed by other members from within the monastic group (Stăniloae, 2019(1): 56).

In order one to achieve humbleness – according to Saint Peter Damascene - she/he needs to become aware of her/his helplessness so that to willingly accept being corrected (Stăniloae, 2019(2): 87; see also Saint Simeon the New Theologian / Stăniloae, 2023(1): 24), so that she/he would be able to display patience-behavior in her/his struggle against own passion (Stăniloae, 2019(2): 108).

Saint Simeon the New Theologian indicated the crying as behavioral-code for humbleness-behavior (Stăniloae, 2023(1): 20; see also Saint John Climacus / Stăniloae, 2024(1): 359). He showed that the humbleness-behavior would be associated with pious thoughts (Stăniloae, 2023(1): 27).

Saint Gregory of Sinai wrote that the humbleness-behavior would be the result of restraint-behavior and of love (Stăniloae, 2023(2): 87; see also Kallistos the Patriarch / Stăniloae, 2022: 583), accompanied by patience (Stăniloae, 2023(2): 105) and by quietude and watchfulness (Stăniloae, 2023(2): 112).

According to Kallistos the Patriarch, the absence of the humbleness-behavior would be a symptom of the fact that the ascetic is not aware of her/his own sinfulness, do that she/he is full of vain-gloriousness and of self-appreciation (Stăniloae, 2022: 587).

Saint John Climacus treated in detail upon the humbleness-behavior that should be displayed by the leader of the monastic group (Stăniloae, 2024(1): 391, 397, 399). He wrote that a behavioral-code describing a real humbleness-behavior would be that of processing humble

thoughts regardless how important the ascetic's deeds or feats would be (Stăniloae, 2024(1): 373).

Saint Issac the Syrian showed that a previous state to real humbleness will be the absence of the passions, but one must expect that state of temporary dispassion to be followed by much disturbance and grief (Stăniloae, 2024(2): 125-126). Achieving a real humbleness-behavior would suppose – in Saint Isaac the Syrian's view – a long period of fighting for impropriating other desirable behaviors described as virtues (Stăniloae, 2024(2): 138).

Self-blaming would be the opposite of the self-appreciation, and it would be a sign for maladaptive-behaviors opposed to humbleness-behavior (Mark the Ascetic / Stăniloae, 2015(1): 321; Saint Isaac the Syrian / Stăniloae, 2024(2): 138; Saint John Climacus / Stăniloae, 2024(1): 355; Saint Gregory of Sinai / Stăniloae, 2023(2): 114).

As we have mentioned above (*vid supra*) a means of reinforcing the CAB-control by and upon ascetics, it was also the complex network of influences exerted by the coenobitic community upon its members, and we are going to treat this aspect in the next subsection.

5.5.2.4. Monastic-Group Influence

The most recommended by the PFs way of living in ascesis was that of entering a coenobitic community, the larger ones being the monasteries, while there were also smaller communities functioning as hermitages. In monasteries there was a hierarchical structure composed of monks appointed to certain leadership or administrative functions, while the simple brothers were appointed tasks – mainly administrative or labor - to fulfill. The biggest position was that of the abbot – in transliteration from Slavonic: staretz – who led all monastery's businesses, directly or by interposed people.

The main responsibility of the abbot, and of the Fathers who were leading the disciples, was the salvation of the people who entrusted their live, their salvation, to them. The PFs recommended the disciple to totally obey and totally trust their Father (see, for instance, Abba Philemon / Stăniloae, 2019(1): 157), so that they were no longer held accountable for their salvation, as their Father was. Such strong bonds provided the monastic group with strong influence upon monks' CAB, though, as the PFs highlighted, one was free to chose the monastic life and the own commitment to bring his CAB under control. Despite this proclaimed freedom, there was a powerful psychological and sociological pressure upon those who didn't follow the rules they engaged to, or who wanted to leave the monastic life – this last variant being reckoned as something unacceptable and leading the deserter to hell.

Anything element remaining from the former CAB of the ascetic could constitute a reason why the ascetic would elicit unwanted-intrusive thoughts, because of "due to the hardship of the tasks and due to the minute surveillance of the Father" (Evagrius Pontius / Stăniloae, 2015(1): 116). The oaths of the monks, among which there is the engagement of not owing material goods, would deprive the monks of any possibility to make an independent living, because of depending on the monastery's administration to receive food, clothes, and shelter, or any other needed thing; therefore, the "love-for-money" as named by the PFs, i.e. gathering own material resources would offer the nun or the monks the possibility to disobey the monastery's leadership, and the cognitions associated to such a situation were reckoned by the PFs as evil and sinful and mandatorily avoided by taking control-measures upon such dissidents. Evagrius Pontius depicted such individuals in very dark manner (see, for instance, Stăniloae, 2015(1): 117), and we think that we can identify in such descriptions which were communicated to the monks, an element of psychological pressure: they had the variant to obey and to be praised for

that, or to disobey and to endure at least the psychological condemnation for their dissidence. As Nilus the Ascetic wrote, monks and brothers ran away from monastery "because they do not want to keep the code of the laws, they indulge themselves into dissoluteness in the cities" (Stăniloae, 2015(1): 174). We think that it is obvious that the existence of a code or rules it constituted a strong reinforcer of the influence of the monastic group upon individuals who were asked to control their own CAB in accordance to those rules.

Marke the Ascetic warned about people who entered the monastery and they allegedly – externally – adopted the desirable behavior, but who actually, despite locking themselves in their monastic cells, in the monastery or in the hermitage, and who live in restraint, in poverty, and in estrangement from everything, while still loving the pleasure and consenting to evil thoughts (Stăniloae, 2015(1): 174). In this affirmation we think that we can identify a view that would deem the behavior-modification approach as insufficient, because of not bringing total control over the CAB.

Saint Maximos the Confessor urged the ascetics, in vivid terms, not to leave the monastery even they would wish that – and we reckon such vividly depicted advises coming from a famous ascetic as a constituting a strong psychological pressure element upon those who read such texts -, but: "In the time of the temptations do not leave your monastery, but suffer with valor the waves of the thoughts, especially the ones of the hopelessness and of the drowsiness (acedia). For so being tried with a good profit through troubles, you will gain an even more strengthened hope into God. And if you will leave it, you will be found untried, without manhood and flickering" (Stăniloae, 2015(2): 71).

Abba Philemon quoted Abba Arsenius who used as reinforcer for his determination to remain living into monastery and against leaving the monastery, the question that he addressed to

him: “Philemon, why have you come out?” (Stăniloae, 2019(1): 155). The description of the living in ascesis and of the people who lived like that were made by the PF in very romanticized manner, as for instance Abba Philemon did, for instance, in one of his writings: “he was persevering into that cave for a long time, weaving ropes and baskets, and he gave them to the steward to buy small breads for food. This is because he wasn`t eating anything but bread and salt, and even these ones only in some days. Consequently, he was not at all taking care of the body, but by occupying on himself with the contemplation, he penetrated inside the godlike light. And in this manner celebrating the mysterious service of unspoken mystery, he lived in joy” (Stăniloae, 2019(1): 155). In the elements from above (*vid supra*), we think that we have ascertained the presence of the condemnation for disobeying the monastic group’s rules – even internally, in cognition – and the praising of a total obedience to those rules, which in our opinion constituted a mechanism of psychological pressure upon people living in monastic groups.

The members of the monastic community were advised by the PFs to totally surrender themselves to the influence and to the control of the monastic group, and forever, and in order to do that one was required to totally renounce to his own wills and to his any kind of property, except his clothes, and that would facilitate a total detachment from any material things and the “doing, joyfully, only the things commanded to him, reckoning all the brothers and especially the priors and the ones who have taken the burdens of the monastery, as lords and masters, for Christ” (Theophanous the Monk / Stăniloae, 2019(2): 299). In our opinion, affirming the authority of the leaders of the monastic community as coming from Christ Himself, it constituted a strong pressure element in favor of accepting total control, as one would obey Christ Himself while obeying the leadership. Nicephorus from Loneliness also presented the monastic in a

romanticized manner the monastic life and he praised one's decision to enter the monastic group, while showing the sinfulness of the world: "you have understood that the nobility you have received into baptism by grace, but that you have rejected it, willingly, by passion within world, you must regain it by your good desire. And that's why you have stepped up to work, by entering the holy monastery, and by putting on the honored vestments of the repentance, and you have promised, with the whole your soul, to remain in monastery to your death" (Stăniloae, 2023(2): 37). He added that the ascetic who entered the monastic group concluded an agreement with God Himself (Stăniloae, 2023(2): 37).

Saint John Climacus described in his writing called *The Ladder* some harsh punishments applied by the abbot to those who failed in controlling their CAB as they were required, so that, for instance "if someone manifested hatred on others, the shepherd locked him up in the separate monastery as a condemned prisoner. Once, the all-pious ordered one of the brothers to be immediately banished away because of gossiping to his neighbor" (Stăniloae, 2024(1): 81). Saint John Climacus also described some physical violence against brothers who committed mistakes, as for instance in the case of a brother who was caught stealing: "the abbot brought inside the righteously condemned one, dragged by a certain brother and slapped measuredly, and having his hands tied to his back and dressed in a sack made of hair and having ashes on his head, so that everyone got afraid by seeing him and they started shouting out and crying, because of nobody knowing what happened (… and the brother was, o. n.) trembling and totally shake with fear. And laying on the ground and watering the earth with his tears" (Stăniloae, 2024(1): 80).

We are concluding here this subsection on the influence exercised by the monastic group upon the ascetics who entered the monastery or the hermitage, by arguing the multilevel and the multi-nature of that influence, aiming to determine the ascetic to control her/his CAB in a certain

manner. In the following subsection, we are going to treat upon the demand for purity as formulated in the PFs' writings.

5.5.2.5. Demand for Purity

The demand for purity as formulated by the PFs in their writings concerned all the CAB's elements, from cognition, and affects to the displayed behavior. As we already analyzed the suppression of the unwanted-intrusive thoughts and the control of affects as mood and emotion, int this section we are going to research the especially the demand for sexual-abstinence, for, as we have ascertained by reading the PFs' writings, having sex constituted a capital sin and the need for sex was a major impediment in achieving spiritualization and dispassion – namely a total CAB-control. The PFs praised and cherished greatly the virginity, as they called the abstinence from having sex; it was an absolute value the physical virginity, namely the ascetics who had never had sex and remained virgin for their entire life, but were also called as virgin ascetics who, after entered the monastic life, they never committed again the sin of having sex.

Evagrius Pontius extended the paradigm of the virginity from physical virginity over what he called a virginity of the soul, because the perfect purity cannot be gained by anyone without gaining the full control upon cognition and affect, or, in Evagrius Pontius's words: "if we don`t achieve first in our heart the true humbleness of the thought; neither of the true knowledge we cannot be worthy, until the passion of the fornication tarries into the hidden places of the soul" (Stăniloae, 2015(1): 114). Mark the Ascetic wrote about the fact that one can preserve her/his virginity only by making great efforts in this regard, and only by upholding these efforts in conjunction with physical restraint and with watchfulness against unwanted-intrusive thoughts (Stăniloae, 2015(1): 331). Theognostus wrote that there is no greater fight than that for

righteousness and for virginity (Stăniloae, 2019(1): 245). Mark the Ascetic recommended one not only to struggle in order to preserve her/his physical virginity, but, in Mark the Ascetic's view, one must "fight to kill even the image and the movement of the passion (…) even the simple memory of the lust to be quenched, even it appears into the memory as light as a breeze of a thought, without the movement and the work of the bodily passion" (Stăniloae, 2015(1): 334) – in our words, Mark the Ascetic prescribed a total CAB-control and not only a displaying of a desirable behavior of physical sexual abstinence. Mark the Ascetic vividly described the physical toils needed for one to reach the required purity by perfect virginity: "he crucifies his own body through striving and ascesis, breaking the outward man, thinning him, shriveling him, and making him only a skeleton" (Stăniloae, 2015(1): 335) – in our view this being one more argument in favor of our hypothesis that the PFs, despite operating such a sharp division between body and soul, they actually used both the body and the soul, in a wholistic manner, to achieving the prescribed CAB-control.

Saint Maximos the Confessor admitted that the requirement for virginity does not derive out of any commandment issued us by Christ Jesus – as also were neither the living in poverty nor the withdrawal from society -, but he deemed the virginity as a compensation gift which the ascetic prepares and offers to God in exchange for the commandments which she/he is not able to fulfill (Stăniloae, 2015(2): 137); by affirming that, in our opinion, Saint Maximos replaced the external motivation for an internal motivation.

Saint Peter Damascene spoke about his inquiry upon the choice one makes between marriage and virginity, and he showed that that choice can be influenced by diverse factors, as for instance the occupation one has, by material wealth or poverty, and by society (Stăniloae, 2019(2): 31); in this we think that we can identify an intuition of the heuristics (as described, for

instance, by Taylor, 2006: 15). On this ground, we think that we can argue that no decision is totally free of heuristics, specially when it comes about CAB-control. Regarding the virginity, Saint Simeon the New Theologian one to replace unwanted-intrusive thought of being unable to preserve virginity and bodily and spiritual purity (Stăniloae, 2023(1): 31), so that in our opinion he advised the ascetics to remove the negative factors determining their heuristics.

Saint John Climacus placed the virginity among above-nature virtues, together with: "non-getting-angry, the humble cogitation, the prayer, the vigil, the fasting, and the ceaseless pricking of the heart" (Stăniloae, 2024(1): 298).

Father Dumitru Stăniloae's approach on virginity and sex differed from that adopted by the PFs. For instance, Stăniloae highlighted the fact that the "new human persons are born out of a pair of other human persons, though the power of God Who enters in dialogue with them" (2003: 396). He also wrote:

> "In the difference between man and woman, the humanity has as positive fact a more important completion, and therefore it has the occasion of a more accentuated spiritual enrichment. It is what exceeds the violence of the sexual pleasure, in which the material sensitiveness has achieved such an overwhelming force, and it lasts beyond that pleasure. The love that can be developed on the basis of the spiritual completion between man and woman, it exceeds the dimensions of the sexual pleasure, and one can say that the spiritual completion can be deepened even more, and it is more durable when there is not preoccupation for this pleasure. But the people must multiply for the interminable richness occasioned to everyone, and to the humanity by and large, the multitude

of various relations between an indefinite number of unique persons in their originality." (Stăniloae, 2003: 421).

We are concluding here this subsection on the demand for purity. In the next subsection we are going to analyze the PFs' language in order to ascertain whether or not it presented some traits of a loaded language (Taylor, 2006: 43).

5.5.2.6. Loading the Language

Taylor, (2006), when speaking about brainwashing as undertook by totalitarian statal agents, she described the loading of the language as "the mind-numbing process by which 'the most far-reaching and complex of human problems are compressed into brief, highly reductive, definitive sounding phrases, easily memorized and easily expressed', whose aim is to shut down independent thinking. These 'thought-terminating clichés' imply group unity, and the Party's control over language and, ultimately, thought" (p. 16); she also quoted that loading the language meant "compressing complex ideas into brief, definitive-sounding phrases, 'thought-terminating clichés" (Lifton apud Taylor 2006: 17).

The PFs language poses all the characteristics of a long-crystallized theological technolect, one that used the same terminology for a millennium, and one that experienced only slight differences and enrichment of the paradigms associate to the dedicated terminology.

As main trait of the language-loading at the PFs we think that we can deem the dichotomy operated between positive terms and negative terms; for instance, the woman always had a negative connotation: drawing the man into the sinful world; the thought about woman is mixed with lost and shame; "the woman is the throne of the ungodliness"; "the memory of a

woman sprung out of devilish cunningness"; "there is an irrational love for woman"; (see for instance: Evagrius Pontius / Stăniloae, 2015(1): 49, 75, 78, 113; Saint Maximos the Confessor / Stăniloae, 2015(2): 85 etc.). Father Dumitru Stăniloae changed the negative paradigm associated by the PFs to the notion of woman, by writing that:

> "One of the merits the Christendom has, it is that it has reestablished the dignity of the woman, by raising her at the height of the man, though their roles into life remain different, according to their natural aptitudes. The reason of this dignity stays into the amazing fact that the Son of God deigned to make Himself the Son of the woman. Through the fact that He comes into world like a man, the woman does not remain on the second plan, because to Her it is given the great plan to be His mother, as long as He dispersed Himself like man, into His act of the embodiment. Toward the woman He placed Himself into the supreme intimacy and tenderness relation. The sole and the highest human authority, towards which God-the Word behaves with tender reverence, it is the maternal authority of a woman. The equilibrium between man and woman it is so perfectly reestablished, so nobody could ever answer to the question: who it is most precious in the eyes of God, the man or the woman?" (Stăniloae, 1993: 198-199)

The body almost always had at the PFs negative connotations; its paradigm being loaded with implied negativity, in sayings like these: "the passions gush out of your body", "the lust will jump into the body", "the weakness of your body" (Saint Isaac the Syrian / Stăniloae, 2024(2): 147, 148, 154); "the sins represent lowering the spirit to the world and to body", "the tyranny of

their body", "uncleanness and miserable body" (Saint John Climacus / Stăniloae, 2024(2): 6, 11, 49); "withering his body and drying his bones" (Kallistos the Katafygiote / Stăniloae, 2024(2): 634) etc. Father Dumitru Stăniloae, in his author works, he changed the paradigm of the body and showed that: "the human subject need, for completion, a body" (2003: 172); "According to the Christian faith, the body is, in a particular manner, internal to the spirit, participating by this to the spirit's life, by exceeding the biological and physical-chemical plan. In body, the rationality receives a particular complexity, due to the richness of the spirit from the body" (2003: 282) etc. In our view, we think that we can identify in the last saying an argument in favor of our hypothesis that Father Dumitru Stăniloae had a wholistic view on the body-soul unit.

We think that we can affirm that the loading of the language at the PFs had been accomplished by abundantly using the rhetoric means, vividly describing the negative connotations, while romanticizing the positive connotations.

In the next subsection we are going to focus our research upon the primacy of the doctrine as professed by the PFs in their writings.

5.5.2.7. Primacy of the Doctrine

While the man is fallible, the doctrine remains infallible. Any dissidence from the official doctrine was deemed by the PFs as heresy, and the heresy was reckoned among the biggest and gravest possible capital sins. The dogmas are truer and more real than any experience a person could have (Lifton apud Taylor 2006: 17).

The heresy as contesting and challenging the doctrine and the dogmas was reckoned by Saint John Damascene among the "sins of the rationality" together with the faithlessness and with the blasphemy (Stăniloae, 2019(1): 177).

Saint Peter Damascene reckoned the heresy among other grave sins as: idolatry, and all other sorts of abominations (Stăniloae, 2019(2): 141). Saint Simeon the New Theologian did similarly, by enumerating the heresy together with vain-gloriousness (Stăniloae, 2023(1): 153). The heresies and the heretics must be anathemized (Stăniloae, 2024(1): 207).

From the saying mentioned above, we think that we can conclude the gravity and the total rejection of any personal interpretation of the official doctrine and dogmas, though there was a constant development and enriching and even numerous rewritings of the official doctrine – but this ascertainment regard other fields of research and it is not the purpose of our thesis in psychology to treat on that. We only mention in this regard the fact that Father Dumitru Stăniloae affirmed regarding to the scientific progress that "the opinion of the majority of the more recent theologians is that the Christendom must not oppose this progress, but to support it, for this progress can be also the basis of a spiritual progress" (1997: 255).

We are concluding here our incursion in the realm of the primacy of the doctrine upon person and in the next subsection we are going to treat upon the dispensing of existence as wrote about by the PFs.

5.5.2.8. Dispensing of Existence

In the case of the PFs dispensing of existence meant: adopting a certain CAB for being admitted and allowed to live within a monastic community, and also, from doctrinal perspective, the idea that only the monks will be saved and admitted into the Kingdom of God. So, dispensing of existence did not meat at the PFs deciding in the real life who was allowed to live and who was not. The dispensation of existence was theologized in the PFs' doctrine and the ethereal ideas comprised by that doctrine constituted the "deciding forum" that was dispensing of

existence. The PFs' doctrine was ethereally dispensing of existence in the future eternal life, either in Paradise or in hell. The eternal happy future life had at the PFs, as essential condition for dispensation of existence: the ethereal idea of salvation – i.e. a CAB-transformation and a CAB-control according to the doctrine.

As we presented the main traits of the influence the monastic community exerted upon the individual, in the subsection *5.5.2.4 Monastic-Group Influence* (*vid supra*), in this subsection we are going to focus our research on the ethereal idea of salvation as future life – of future existence – and its influence on CAB-control. Briefly, the dispensing of existence relatedly to salvation meant, among other ideas: one must mortify on himself in this life in order to achieve eternal life, living a sinful life would lead to hell and that was reckoned as an eternal death, one must die for fulfilling God's commandments.

Saint Maximos the Confessor wrote that one must renounce to the bodily life, and to "die according to the man, namely in what concerns the human life with the body in this eon, and they must live according to God" (Stăniloae, 2018: 60). He also affirmed that will life eternally only she/him who has undergone the psychophysiological process of transforming and bringing under control her/his CAB, according to the doctrinal requirements, and that would mean sufferings and deprivation (Stăniloae, 2018: 364).

Abba Philemon affirmed that one must die to the world and the world must become death to her/him, in order to receive the eternal existence in Paradise, after crossing in the future life (Stăniloae, 2019(1): 167). Similarly, Saint Peter Damascene wrote that the subject who wants to change her/his CAB and take it under own control – in accordance to the doctrine – she/he will accept the necessary changes through knowledge, and she/he "becomes dead to the world with much joy, and the world becomes dead to the mind and the mind it doesn`t feel pressure any

longer, but rather resting and lack of addiction" (Stăniloae, 2019(2): 65) – in this we think that we can identify a vision characteristic to the cognitive-behavioral approach on transforming the CAB and controlling it according to the doctrine. Saint Peter Damascene also wrote that in order to achieve the eternal happy existence, one must feel "the clean godlike fear (of God, o. n.) (… and) to have also the restraint and the righteousness; he owes to master himself inside and outside, and to be like one who is bodily dead, and who has his soul dead to this world and to people" (Stăniloae, 2019(2): 204).

In order to achieve the state of dispassion, or that state called by the PFs as "dead to the world" or "crucified to the world", according to Saint Simeon the New Theologian, one must "no longer have any feeling of the things from this world" (Stăniloae, 2023(1): 62); in our words the very sensations and perceptions elicited by stimuli from the milieu must no longer pass into thoughts and affects, so that the behavior to be brought and kept under tight and conscious control. Saint Simeon the New Theologian wrote, relatedly to one's cognition and affect as detached from the milieu that: "Both the world and the people from within world are dead to the saints" (Stăniloae, 2023(1): 64), that meaning that even "your parents and all your brothers will be like dead to you" (Stăniloae, 2023(1): 89). This dispensatory-of-life condition – to be dead to the milieu and to the people from within milieu – will liberate one from under the law of the body (Saint Simeon the New Theologian / Stăniloae, 2023(1): 305; see also Saint Gregory of Sinai / Stăniloae, 2023(2): 60; see also Kallistos the Patriarch / Stăniloae, 2022: 543, 630), a fact meaning, in our words, a bringing of the CAB under conscious control.

Kallistos and Ignatius Xnathopol quoted Saint Barsanuphius's sayings about the way the dispensation of the eternal happy existence is related also to the approach one adopts in the

interpersonal relations, namely one “must be death to each man (and) disregarded by the people” (Stăniloae, 2023(1): 60).

In the next subsection we are going to treat upon reciprocity as reinforcer of CAB-control.

5.5.2.9. Reciprocity

The ideal interpersonal relations described by the PFs were based on the reciprocity of the filial, paternal, and spiritual love for one another. These kinds of love were recommended in order, for instance, to help the disciples to bring their CAB under control, but it was also described as main reinforcer in order the disciples to practice self-discipline and obedience to the Fathers. These kinds of love would help any other psychophysiological strategies for bringing the CAB under control; for instance, the disciples who love their spiritual Fathers will be able to exceed the shame and plainly confess their sins (Evagrius Pontius / Stăniloae, 2015(1): 150) and the disciples will willingly accept to be guided on the path of the consummation (Evagrius Pontius / Stăniloae, 2015(1): 154).

The authority of the spiritual Father must be kept intact and that was based on an undiminished reputation, so that the disciple was advised not to “receive gossip against your Father, neither you encourage the one who dishonors him” (Saint Maximos the Confessor / Stăniloae, 2015(2): 72).

The brothers were urged to fight together against the common enemy and to help on one another in this battle (Mark the Ascetic / Stăniloae, 2015(1): 327). Mark the Ascetic recommended one to suppress the unwanted-intrusive thoughts which could “give birth to the hate of brothers” (Stăniloae, 2015(1): 329).

The reciprocity consisted also of accommodating the visitors, ascetics or laymen, and in such occasions Isaias the Ascetic recommended the host to carefully discern what virtue must be preserved and manifested in the displayed behavior, so that the guests not to be offended (Stăniloae, 2015(1): 416) – we think that such a recommendation aimed at controlling the host's behavior in order not to elicit unwanted cognitive and affective processes in the guests.

The reciprocity as manifested in the disciple-spiritual father relationships, was described by Theodor of Edessa as in the followings: "If you are living with a spiritual Father and you have felt the profit from him, let nobody separated you from his love and from the together-dwelling with him. Do not judge him in something, do not speak evil about him if you are rebuked and beaten, do not listen to somebody who defames him, do not accompany the one who mocks on him" (Stăniloae, 2019(1): 196).

Saint Simeon the New Theologian placed the reciprocity at the basis of accepting from the spiritual Father and from brothers whom one lives together with, even seemingly contrary to salvation advices, as for instance: "if you are urged by him, or by the brothers living in ascesis together with you, to use baths and foods, of other comforting for getting stronger, you will accept those. But be always ready for fasting, and for suffering, and for the fullest restraint" (Stăniloae, 2023(1): 18).

Reciprocity was also the ground for the disciple's total surrender to his spiritual Father and for the spiritual Fathers' total responsibility for his disciples; the disciple obeyed his spiritual Father even in the most minute details, while worrying for nothing else, so that he was not accountable for the things he was asked by his spiritual Father to do; reciprocally, the spiritual Father was totally accountable for the disciples' well-being: food, clothing, shelter etc. (Saint Simeon the New Theologian / Stăniloae, 2023(1): 19).

We conclude by affirming that, in our opinion, the interpersonal relationships among disciples and between disciples and their spiritual Father tended, on the ground of the reciprocity, to replace any other interpersonal relationships and they constituted an important reinforcer to the disciples' decision to modify and to bring their CAB under the recommended control.

In the next subsection we are going to treat upon other reinforcers of the recommended CAB-control: consistency and commitment.

5.2.2.10. Consistency and Commitment

In this subsection we are going to treat consistency's paradigm as: consistency in applying reinforcement and punishment (Vinney 2024: 3), and "weapon of influence" (Robert Cialdini, apud Taylor, 2006: 97). Relatedly to the commitment to the ascetic life, according to the PFs it was about self-commitment, as a decision made consciously.

The PFs recommended consistency in ascesis, characterized mainly by patience in enduring harsh psychophysiological toils. For instance, everything in the monastic life described by the PFs was scheduled according to rules: prayer program, eating, sleeping etc. and they must observe the rules without any deviation (Evagrius Pontius / Stăniloae, 2015(1): 110). The rules of the ascetic toils were called as canons[9] and they were instituted by the spiritual Fathers (see for instance Evagrius Pontius / Stăniloae, 2015(1): 114; Saint Peter Damascene / Stăniloae, 2019(2): 109; Saint Simeon the New Theologian / Stăniloae, 2023(1): 84, 87, 95, 168; Nicephorus form Loneliness / Stăniloae, 2023(2): 12). Diadochus of Photice wrote about "a wonderful method and a rule for the spiritual way of life" (Stăniloae, 2015(1): 342). Thalassius the Libyan warned about

[9] We kindly warn the reader that in *The Romanian Philokalia* the term *canon* has also the meaning of *penances*. Here we are using the term *canon* with the meaning of *rule*.

the fact that “the lack of rule changes the state of the body in bad” (Stăniloae, 2019(1): 24), in our view that meaning a loss of CAB-control through gradual looseness of the rule.

Commitment meant that once one entered the monastic life, she/he felt committed to Christ Jesus and to the monastic-group, and no renunciation was approved, but on the opposite. She/he who left the monastery was aware of the strong disapproval or condemnation such an event was associated with, and they had impropriated the ethereal ideas of reward and punishment if they remained committed to the ascetic life or, on the contrary, if they left the monastery or the hermitage. Even leaving for necessary and unavoidable motifs and with the intention to quickly return to monastery, it was described as presenting huge risks and as posing huge dangers to the nun or to the mink who left the monastic community. In this regard, the consistency commitment and the commitment determined the PFs to recommend the ascetic to prefer rather lock herself/himself in her/his monastic cell, rather that living the monastic community.

By consistency and commitment, the ascetic would start loving her/his monastic cell and that would facilitate maintaining her/his decision to live there until her/his death (Stăniloae, 2024(2): 14), and the monastic cell constituted a shelter, or a place for refuge against unwanted-intrusive stimuli, because it offered a tightly controlled milieu (Saint Isaac the Syrian / Stăniloae, 2024(2): 57). The monastic cell was a place of withdrawal Saint Isaac the Syrian / Stăniloae, 2024(2): 65). By committing herself/himself to the withdrawal within her/his monastic cell, and by manifesting consistency in her/his ascesis, the ascetic could bring and keep her/his CAB under control: “by not leaving his monastic cell and by not speaking, he killed the leech of the vain-glory, that one that resembles to the spider” (Saint John Climacus / Stăniloae, 2024(1): 35).

We think that we can conclude that the stronger and longer in time were the consistency and the commitment to the ascetic life, the more their constituted reinforcers in order to bring and keep one's CAB under control.

5.5.2.11. Social Proof

The sociolect of the time when the PFs lived, it placed the faith in God in its center as the most positive value, and it reckoned the monks as the most highly spiritualized persons, so that we think it will not be exaggerated to say that the PFs were the celebrities of their time. The PFs were visited by the kings and by the rulers of those times and they were asked to give advices in diverse matters.

We think in will not be to far from truth to affirm that many of the disciples entered the monastic life being attracted by the things they heard about diverse PFs, and also by the fact that, at that time, even the average monks were highly regarded in society; the monastery provided its inhabitants with food, clothing, and shelter, and also with a structure and a meaning for their life.

5.5.2.12. Liking

A reinforcer of the decision to bring and to take one's CAB under control, it was constituted also by the fact that the disciples liked their spiritual Fathers and their brothers. By adopting similar beliefs, by aiming at same goals, and by displaying similar behaviors, they constituted an element of affective reassurance and comfort to one another.

The fact that the external society was constantly described and reckoned as a perdition place, and the fact that the laymen were constantly described as enemy to salvation and as

sinners, it directed the ascetic affective life upon the familiar people who live around and upon the controlled milieu of the monastic community.

This liking for the spiritual Father and for the brothers constituted also the grounds for the authority they had over the ascetic, as we are going to analyze it in the following subsection.

5.5.2.13. Authority

As we mentioned it before, the status of the PFs was that of modern days celebrity stars, so that their authority was uncontested. Also, their authority was seen as based on Christ's teaching, on the Holy Scripture, and on their deep knowledge of the ascetic and mystical life. Contenting their authority was an unimaginable thing, and the ascetic who had done that would have been quickly expelled from the monastic community if had not repented.

Obeying the spiritual authority was a paramount condition of the monastic life, as the authority was founded on Gospel; in this regard, Saint Isaac the Syrian saw as impossible any kind of communication in the absence of respect for the spiritual authority based on the teachings of Christ; when disobeyed by a certain person, Saint Isaac the Syrian asked: "If this one doesn't obey the commandments of the Gospel and of the lord, what am I myself going to do here?" (Stăniloae, 2024(2): 14).

5.5.2.14. Scarcity

Scarcity as enticement to one to enter the monastery was, in our opinion, based on the whole doctrinal scaffolding that uttered everywhere that only the monks will attain the future eternal happy life, while the wide world lived a debauched life and the people form the world would end in hell. So, being an ascetic would have represented the most desirable thing.

In certain cases, because of the limitations represented by the accommodation places, by the available food quantity, by the available water quantity, and even by the big number of solicitors, some monasteries were accepting new member with difficulty. Some of the new members were tested for their patience and other qualities, before being accepted.

In our view, the scarce supply of monastic positions, as not matching the big demand posed by the big number of disciples to be, it constituted an element for reinforcing the accepted brothers to quickly and strongly conform their CAB to the desirable traits.

5.6. Conclusions

We are concluding this chapter on *CAB-Control at the PFs* by highlighting that, in our opinion, it brought sufficient arguments in favor of the hypothesis that the archival records represented by the writing of the PFs are rich in psychological content and they could be of interest for further psychological research.

As we think that we have been able to prove, the PFs addressed all the sides of the human persons: cognition, affect, and behavior, from a psychophysiological perspective: the body as means and as source of perceptions was reckoned both as enemy if treated carelessly, and as reinforcer if brought under control by using diverse techniques: fasting, isolation, milieu-control etc.

But we are going to further develop or conclusion in coherence with the conclusion to all the other previous chapter and subchapters, in the next part of our thesis that is the *General Conclusion*.

6. General Conclusions

In sequel to applying our main research-hypothesis an the derived-hypothesis as generated out of the main research-hypothesis, we think that we can formulate as a first conclusion that, in our opinion, we have been able to find and bring arguments in favor of our hypotheses in a sufficient number and with a sufficient clarity. As we think that we have proven in our research, that the PFs had a special interest in and they developed consistent strategies, and they thoroughly recorded their self-reports and their naturalistic observations on CAB-control. The fight of the evil-thoughts – in psychological terms: unwanted-intrusive thoughts – constituted a constant preoccupation of the PFs, and a first step undertook by them was that of controlling the milieu which they live in, and that meant controlling the stimuli in order the unwanted stimuli not to elicit unwanted cognitive and affective processes and, consequently, to avoid displaying maladaptive-behaviors. We are mentioning here that, in accordance to our methodological and terminological assumptions, we have been using the notion of maladaptive-behaviors to name what the PFs reckoned as sinful behaviors. The PFs recommended the withdrawal from society within monastic community where all the stimuli did not belong to what they reckoned as the sinful-world. All the senses must be constantly supervised and controlled – sight, hearing, touching, smelling, tasting -, so that even former unwanted-memories not to be retrieved from memory, and unwanted-intrusive thoughts not to be elicited by the unwanted stimuli. The PFs granted a special attention to the phenomenon called by psychologists as mind-wandering, correspondingly called by the PFs as mind-scattering, or day-light-dreaming. The ascetic must have her/his mind constantly aware of its processes so that not to occur evil-thoughts, unwanted-affects, or maladaptive-behavior even when not brought in the horizon of the

awareness. The ascetics must have a meta-psychological approach on their own mind or, in other words: they must process a metacognition upon their own CAB.

We think that we can argue that the writings of the PFs can be studies and valued by researchers in psychology, especially when it comes about using physical exercises and diet in the attempt of improving some psychological unwanted conditions. In our research we have ascertained a great diversity of aspects treated by the PFs in their writings, regarding the body and the soul in a wholistic approach. Our main hypothesis is being upheld by the arguments brought by us in order to prove the derived-hypotheses as coming out of the main research-hypothesis. The fact that the PFs didn't change or contradict their assumptions on CAB-control, despite to some differing nuances, it can constitute, in our opinion, a strong argument validating their ascertainments, especially due to the fact that their records cover a millennium of practice and experience. Throughout this entire millennium, the PFs applied very similar – if not even identical - CAB-control techniques, which they asserted as efficient for their pursuit.

We think that we can affirm also that we have been able to prove our second research derived-hypothesis, namely that the aspects of CAB-control as described by the PFs constitute a very-well-structured web of notions and of techniques, which anaphorically uphold on one another and which are integrated in a tightly correlated matrix.

Due to the fact that the PFs urged the ascetics to change and control their cognitive and affective processes and to display desirable behaviors, in our opinion they adopted a cognitive-behavioral approach on CAB-control, though, on occasions, they wrote about modifying one's behavior in order to achieve changes in the affects and cognitions – this proving our third derived-hypothesis. And in adopting the cognitive-behavioral approach on CAB-control, the PFs used the body as a tool for influencing the mind and they used the mind in order to bring their

body under control, so that, we propose this argument to be used in order to prove our fourth derived research-hypothesis that, despite the conceptual separation between body and soul, the PFs actually adopted a wholistic approach on CAB-control.

The PFs recorded detailed naturalistic observation on how the psychophysiological processes are interrelated, so that, for instance, dietary restrictions and hard physical exercise can be applied in order to ameliorate the CAB-state, and all of them recorded very similar outcomes in their writings, so that we propose this argument in favor of our assertion that the PFs' writings present merits for constituting research-object related to psychological therapies.

As personal contribution, we propose the identification and the trailblazing-exploration of the writings of the PFs from a perspective tailored on the idea that they contain psychological records on naturalistic observations which could constitute the object of further deepened psychological research. We throw some interdisciplinary bridges by putting together a *Equivalences Matrix* that will facilitate the access of the psychologists to the content of the PFs and, even more, to the theological terminology by and large. Also, our *Equivalences Matrix* can be equally useful to theologians and to translators of the religious texts.

As shortcomings, we have to mention a first one consisting of the fact that, being our thesis a trailblazer in what concerns the research of the PFs' writings from psychological perspective, we only succeeded in introducing the PFs' records on psychological naturalistic observations, so that, in our opinion, further researches will be needed in order to better valuate and further validate their ascertainments. Another shortcoming has been that of not having available a ready-made terminological apparatus and, despite that offering us the possibility to bring a persona contribution to the domain, we feel the need to further develop, define, and structure, the specific terminology.

Another shortcoming, in our opinion, it is the fact that -as far as we are aware of -, at least in the next period of time, empirical-quantitative research on CAB-control at the present monks will not be possible, due to their reticence towards the society external to their monastic communities; int his regard, we intuit the need for a great persuasive effort destined to convince some of the monks to take part in psychological experiments for further improving the scientific data on, for instance: prayer, fasting, or, by and large: on CAB-control.

We conclude our thesis with the hope that we have been able to open and interdisciplinary window and to establish some initial contact-point between psychology-research and the doctrine and practice on CAB-control at the Christian ascetics.

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Appendix no. 1 – Bibliography of Father Dumitru Stăniloae

Saint Father Dumitru the Restorer of the Orthodox Theology had a prodigious and very prolific scientifical activity, one that – as in case of any genius writer – amazes us by the sheer quantity of his written works. He wrote numerous books, articles, and he did numerous translations.

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1929. *The Life and the Activity of The Patriarch Dositheos of Jerusalem and His Connections with the Romanian Countries*. Chernivtsi. 169 pages (doctoral thesis).

1933. *The Catholicism from After the War*. Sibiu. 204 pages.

1938. *The Life and the Teaching of Saint Gregory of Palamas*. With Three Translated Treaties. Sibiu. 250 + CXL pages.

1939. *Orthodoxy and Romanian-ism*. Sibiu. 1939. 395 pages.

1942. *Jesus Christ or the Man`s Restoration*. Sibiu. 404 pages (also in the Annual number XIX of the "Andreiana" Theological Academy 1942 – 1943, p. 5– 406).

1942. *The Position of Mister Lucian Blaga towards the Christianity and Orthodoxy*. Sibiu. 150 pages.

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1978. *The Dogmatic Theology for the Theological Institutes*. 3 volumes. Bucharest. 504 + 380 + 463 pages (considered "and ample synthesis of the Dogmatic Theology of the Orthodox Church, with ecumenical openings, a pinnacle of the Romanian Dogmatic thinking, and a sure point of departure for new developments in the dogmatic thinking").

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COMPARAŢIE ÎNTRE CONŢINUTUL FILOCALIEI ENGLEZE ŞI CEL AL FILOCALIEI ROMÂNEŞTI / COMPARISON BETWEEN THE CONTENTS OF ENGLISH PHILOKALIA AND OF ROMANIAN PHILOKALIA

Argument	Justification
În încercarea de a găsi termeni religioşi cât mai potriviți pentru a traduce scrierile creştin-ortodoxe româneşti în limba engleză, termeni care deopotrivă să poată fi receptați de cititorul de limbă engleză dar să respecte, atât cât este posibil, cerințele dogmatice ale ortodoxiei româneşti, am parcurs Filocalia Engleză, ediția apărută în anul 1977, de unde am extras cuvinte şi expresii, pe care le-am utilizat la completarea Dicționarului de termeni religioşi.	In our trying to find the most appropriate religious terms for translating the Romanian Christian-Orthodox writings in English Language, terms possible to be understood by the English Language reader and, as much as possible, being preserving and guarding the dogmatic requests of the Romanian Orthodoxy, we have studied the English Philokalia, that printing from 1977, from where we have extracted words and expression, which we have used to complete our Dictionary Of Religious Terms.
Pe timpul acestui studiu, cu mare bucurie am aflat din introducerea la Filocalia Engleză, scrisă de G.E.H. Palmer, Philip Sherrard şi Arhimandritul Kallistos Ware, că la momentul aparinței respectivei ediții, în lume mai existau următoarele traduceri ale Filocaliei Greceşti: cea făcută de Paisie Velicicovschi in limba slavonă; cea făcută în limba rusă de Ignatie Brianchaninov, cea făcută în limba rusă de Episcopul Teofan cel Retras, cea făcută de **Preotul Profesor Doctor Academician Dumitru Stăniloae (despre care se spune că începuse să apară în 1946, că în 1976 apăruse al cincilea volum şi că se autorul**	During this study, with great joy we have found from the Introductory Note to the English Philokalia – the printing from 1977 -, which was put together by G.E.H. Palmer, Philip Sherrard and the Archimandrite Kallistos Ware, that at that moment existed in the entire world only the following translations of the Greek Philokalia in other languages: the one made by Paisii Velichkovskii in Slavonic, the one made in Russian Language by Ignatii Brianchaninov, the one made also in Russian Language by Bishop Theophan the Recluse, the one made by **Priest Professor PhD Academician**

traducerii intenţiona să o încheie în opt volume şi care „includea material adiţional”), cea făcută de asemenea de G.E.H. Palmer şi Philip Sherrard (în două volume apărute în anii 1951 şi 1954), precum şi o traducere în limba Franceză care era în curs de finalizare la momentul respectiv.	**Dumitru Stăniloae (about which it is said that it had started to be published in 1946, that in 1976 was published the fifth volume and that the author of the translation intentioned to finish it in eight volumes, and also that this collection “included additional material”)**, the one made also by G.E.H. Palmer and Philip Sherrard (in two volumes published in 1951 and in 1954), and a translation in French language which was being finalized in that period.
Intrigați de faptul că Filocaliile nu sunt simple traduceri ale unui text grecesc original ci că de fapt sunt selecții de texte greceşti, grupate de diferiții traducători – şi acest fapt este foarte evident în cazul Filocaliei Româneşti -, şi dorind totodată să decelăm care sunt asemănările şi deosebirile dintre Filocalia Engleză şi Filocalia Românească, am purces la studiul de mai jos. Concluziile care s-au desprins sunt următoarele:	Intrigued by the fact that the different Philokalias aren’t simple translations of an original Greek text, but in fact they are selections of ancient Greek texts, grouped by divers translators – and this fact is so obvious in the case of the Romanian Philokalia -, and wishing in the same time to discern which are the likeness and the differences between the Romanian and the English Philokalias, we proceeded to the study from bellow. The conclusions that we have concretized are the followings:
- **Filocalia Românească**, alcătuită de **Preotul Profesor Doctor Academician Dumitru Stăniloae**, ajutat în parte de **ieromonahul Arsenie Boca**, din texte originale greceşti traduse de sfinția sa, dar şi din texte ale **sfinţilor români**, este o operă monumentală, care are totodată caracter de pionierat;	- The **Romanian Philokalia**, put together by the **Priest Professor PhD Academician Dumitru Stăniloae**, partially helped by the **Hieromonk Arsenie Boca**, from original Greek texts translated by His Holiness, but also from texts of the **Romanian Saints**, it is a monumental work, which it has also a pioneerdom character;
- Dimensiunile Filocaliei Româneşti sunt impresionante: are 5838 pagini. Filocalia Engleză are doar 1246 pagini;	- The dimensions of the Romanian Philokalia are impressive: it has 5838 pages. The English Philokalia has only 1246 pages;
- Se remarcă faptul că Filocalia Românească alocă volume întregi unor singuri autori, iar Sfântului Maxim Mărturisitorul – cu care Părintele Stăniloae s-a simțit atât de înrudit duhovniceşte – i s-au alocat chiar două volume (volumele II şi III);	- It is remarkable the fact that the Romanian Philokalia allocates entire volumes to some single authors, and in the case of Saint Maximos the
- Sunt de remarcat cuvintele introductive, observațiile, notele şi comentariile exhaustive şi atât de pline de duhovnicie ale Părintelui Stăniloae, făcute la textele din Filocalia Românească; despre acestea	

noi credem că alcătuiesc un **al treisprezecelea volum** al Filocaliei Româneşti, pe care cu smerenie părintele l-a „camuflat” la „subsolul” scrierilor marilor Teologi Creştini, în rândul cărora noi îl situăm.	Confessor – with whom Father Stăniloae felt himself so kindred spiritually – were allocated even two volumes (the volumes II and III); - Are alto remarkable the forewords, the observations, the notes and the comprising and so full of spirituality comments made by Father Stăniloae to the Romanian Philokalia, about these ones we are entrusted that they form a **thirteenth volume** of the Romanian Philokalia, which with the great and saint humbleness, Father Stăniloae “camouflaged” it in the “footnotes” to the Great Christian Theologians, among whom we consider him also.

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